FIFTEEN SERMONS

Preach'd on ſeveral

OCCASIONS.

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Miniſter of *Richmond* in

SURRY,

And Chaplain in Ordinary to Her

MAJESTY.

Vol. II.

LONDON:

Printed for *S. Crouch*, at the Corner of *Pope's-Head-Ally*; *Richard Parker*, at the Unicorn under the *Piazza* of the *Royal-Exchange*; and *John Chantry*, at the Sign of *Lincoln's-Inn-Square*, at *Lincoln's-Inn* Back-Gate. 1706.

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A

SERMON

Preach'd before the

King and Queen,

AT

WHITE-HALL,

The 23d. of *October*, 1692.

St. *Mat.* 16. former part of the 26th. *Verse.*

For what is a Man profited, if he shall gain the whole World, and lose his own Soul?

ALL the Errors and Immoralities of Humane Actions, proceed from the wrong Estimate which we make of things; from our placing a greater Value upon some than

they truly deſerve, and a leſs upon others than they juſtly require: This makes us eager and ſollicitous on the one hand in the purſuit of ſuch things as have no real worth to recommend them, but borrow all their Luſtre from Fancy and Opinion; careleſs and unconcern'd on the other, for the attainment of ſuch, whoſe worth is natural and intrinſic, and need nothing to ſet them off, but their own inherent goodneſs. However odd and abſurd this management may appear, yet there is ſcarce any one amongſt us, but is in ſome meaſure liable to the foregoing imputation, and the generality of Mankind drive on a Traffic as ridiculous as that of the Fooliſh *Indians*, exchanging daily for Glaſs and Baubles, ſuch Treaſures as are ſolid and ſubſtantial. Our bleſſed Saviour, therefore, whoſe great Deſign it was to rectifie our Miſtakes, and enlighten our Underſtandings, endeavours to convince us (in the Words of my Text) of the folly and unreaſonableneſs of this ſort of proceeding; adviſing the imprudent Worldling to weigh, and conſider duly thoſe things which ſtand in Competition with one another, that ſo his Choice may be guided by Prudence

dence and right Reaſon; aſſuring him withal, that it is his ignorance of the true worth of his Soul, that makes him prefer the Vanities of this World before it; that all the Advantages which he can propoſe to himſelf, bear no proportion to the real Value of that which he endangers; that he is hazarding a precious Jewel, in order to the purchaſe of an empty Trifle; that when *the Soul is loſt* on one ſide, and *the whole World is gained* upon the other, he will find himſelf *a loſer* in the ballancing of his Accounts: *For* (ſays he) *what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul?* By *loſing the Soul*, is here meant, not ſuch a loſs as implies a total deprivation, a leaving us without it; for in ſuch a ſence no Man can *loſe his own Soul*; that will be ſtill preſent with us, and is the only part of our ſelves which we can never be ſeparated from; but what our Saviour here intends by *loſing the Soul* is the plunging it into a State of Horror and Miſery, without any poſſibility of retrieving it again, and thereby loſing it to all the intents of Happineſs and Satisfaction: and this ſort of loſs is that, for which *the gaining of the*

whole World, that is the Poſſeſſion and Enjoyment of all its Advantages and Delights, can never make us any tolerable amends. From theſe Words thus briefly explained, I ſhall draw this ſingle Practical Concluſion.

That whatever this World has in it of moſt conſiderable, whether in Relation to Pleaſure or to Intereſt, can make no Compenſation for the loſs of our Souls; and that he who ſells his Soul at ſuch a rate, ſhall be a loſer by the Bargain.

Nothing is more truly valuable than the Soul of Man, and yet few things are leſs valued by the Owners; one looks upon it as ſo mean, and ſo contemptible, that he barters it for the fooliſh pleaſure of a laſcivious Minute; another exchanges it for a few Bags of Yellow Earth, or a ſmall parcel of glittering Pebbles; a third ſells it for the empty Air of Popular Applauſe: A fourth for a ſplendid Slavery, or a ſlippery Preferment: Thus do they undervalue that ineſtimable Treaſure, for which our Saviour has poſitively aſſured us, that the whole World is no ſufficient Price. That therefore we may the better underſtand the unaccountable

able imprudence of this ſort of dealing let us.

I. Impartially conſider and compare together the true value of the reaſonable Soul, and the things of this World, that we may be able to find which outweighs the other.

II. Let us reflect upon the diſmal Conſequences of having loſt our Souls; and how little able the things of this World are, to make any tolerable amends for ſo deplorable a Misfortune.

1. Then, let us impartially conſider and compare together, the true value of the reaſonable Soul, and the things of this World, that we may be able to find which out weighs the other.

In order to which I ſhall lay down ſome few things, for which the Soul is eminently valuable, and ſhew how far ſhort of ſuch Advantages the things of this World are.

1. The reaſonable Soul is moſt highly valuable, upon the Account of its participating of the Divine Perfections, and being ſo nearly allied to God himſelf.

Nothing on this ſide Heaven has ſo near a reſemblance to the Divine Nature as the Soul of Man; its Eſſence is pure and Spiritual, unmix'd with any

groſs Allay of Matter; its Operations are wonderful and amazing; its Comprehenſiveneſs and Activity are next to infinite; it runs over and ſurveys all the Works of the Creation, it meaſures the Extent of this World in a Moment, and not contented with ſo narrow a Scene of Action, it launches forth into another, and takes a Space to range in, that has no Bounds. It is that Breath of God which himſelf inſpired, which animates and acts this Clay of ours, and makes that which would be otherwiſe a dull Clod of Earth, to move and live, to reaſon, and deliberate, to Judge, and to diſtinguiſh; it is that Image of God by which we are conformed and made like to him, in whom all worth and excellency is abſolutely compriſed: It is a ſpark of the Celeſtial Fire, a Ray and Emanation of the Divine Nature; by which we are made capable of the Knowledge of God on this ſide Heaven, and of an eternal Union with him hereafter: In this he has been pleaſed to communicate to us a large ſhare of his own Happineſs, and his own Perfection, and has thereby put us into a Condition, of making yet nearer Approaches both to the one, and to the other:

ther: Now God, we know, is a being moſt eminently valuable; and conſequently the Soul of Man, which ſo nearly reſembles Him, deſerves a due proportion of value and eſteem. But as this Conſideration does highly enhance the value of the Soul; ſo does it as much beat down the Price of the things of this World: they are ſo far from having any conformity with the Divine Nature, that they ſtand directly in oppoſition to it; there is as little agreement between God and them, as there is between Light and Darkneſs; and from hence it comes, that by how much the more our Souls are clogged and incumber'd with them, by ſo much is this Image of God within us impared and defaced, and therefore *the Friendſhip of this World* is ſaid to be *Enmity with God*, becauſe every approach which we make to that, ſet us at a greater diſtance from him, and makes us more unlike him than we were before. A reſemblance therefore of God, being the trueſt Standard of worth and Excellency, the Soul of Man which has ſo large a ſhare of it, muſt be infinitely preferrable to the Things of this World, which have no manner of affinity with him.

2*dly*, The Soul of Man is moſt highly valuable, upon the Account of its durableneſs and continuance.

Every thing that is truly deſirable and eſtimable of its ſelf, receives a great addition of value and eſteem from the conſideration of its being permanent and laſting; but the Soul of Man enjoys this advantage in a moſt eminent degree; Eternity alone can be the meaſure of its continuance, and Time which ſhall deſtroy all other things, can make no Conqueſt over this; the Body *muſt die, and return unto its Earth; but over the Soul Death has no Dominion*: that has a being Immortal and Eternal, and ſhall riſe like a *Phœnix* out of the Funeral Pile, more lively and vigorous than it was before. Then as time can never put an end to its being, ſo neither can it impair its Powers and Abilities; that which can never die, can never grow old; ſince every leaſt Degree of fading and decaying is a Sign and Symptom of a Final diſſolution: The Soul of Man therefore ſhall not only enjoy a perpetual duration, but its Faculties and Operations ſhall remain in their full vigour, and be active and lively to all Eternity. But if the reaſonable Soul enjoys

joys this Advantage in its moſt abſolute Perfection, the Things of this World are wholly deſtitute of ſo conſiderable a Recommendation: all the Pleaſures and Advantages which it can propoſe, are momentary and tranſient, fickle and uncertain, feeble and languiſhing: Honour is but a blaſt, which depends upon the giddy Humours of other People; Pleaſure is but a Dream, which ſoon paſſes away; *Riches makes themſelves Wings*, that they may be gone from us; or if any of theſe continue ſome time with us, they pall upon our hands, grow flatter and more inſipid; ſuppoſing they accompany us to the end of our Lives, yet there at leaſt we muſt take our leave of them, and there will be no more remembrance of them, *within the Land wherein all things are forgotten*; they are the Companions of this earthly Tabernacle, and have their ſole dependence upon it, and therefore muſt drop off when that falls away. The time of their continuance is ſeldom a *ſpan long*, but it is moſt certain that it can be no longer; and there is therefore as much difference between the true value of the Soul of Man, and the things of this World, as there is between the Days

of

of a Man's Life, and the Years of Eternity. But,

3*dly*, The reaſonable Soul is highly valuable, upon the Account of its ſelf-ſufficiency.

We are taught by right Reaſon, to place our higheſt Eſteem upon ſuch Objects, as contain within themſelves the moſt conſiderable Advantages independently from others, and without being forced to ſeek for them abroad. But ſuch as this is the Soul of Man; it has all within it ſelf that is neceſſary or expedient to advance its true Intereſt and Satisfaction. It is but directing its Contemplations to a right Object, but fixing the Thoughts upon a worthy Entertainment, and it is at all times ſecure of ſuch an Employment, as is at once both profitable and delightful. If any thing from without does ruffle or diſcompoſe it, it is but retiring within itſelf, and it is beyond the reach of all outward inconveniencies. Nothing can deprive it of a true Satisfaction, if it takes care to preſerve an unſpotted Innocence; and it needs not be beholding to any thing but itſelf for the moſt refined Pleaſures, and the moſt precious Advantages. But how precarious on the

the other ſide, and how abſolutely dependent upon ſomething elſe to ſet them off, are all the ſeeming Conveniences of the Things of this World! They have nothing real and ſubſtantial to recommend them, and are therefore, forced to court the Senſes, and debauch them firſt, that by them they may afterwards corrupt the Soul; they muſt flatter the Body, and ſlily inſinuate themſelves into the Favour of that before they expoſe themſelves to the Scrutiny of the Underſtanding, or undergo the Teſt of a due Examination: their value is founded upon Fancy and Opinion; and they are obliged for their Welcome and Entertainment, rather to the miſtaken Conceptions of others, than to any real Worth within themſelves; they cannot at all adminiſter Satisfaction, but as Juglers play their Tricks, by the Confederacy of others; if the Senſes be out of Humour, the World cannot delight us; if the Body be indiſpoſed, the World cannot divert us; nay, if the Soul be but otherwiſe addicted, and does not play Booty againſt it ſelf, the things of this World can contribute nothing to our Delight, but its ſweeteſt Entertainments will be

Gall

Gall and Bitterneſs; How vaſtly more conſiderable then muſt the Soul of Man be, which is always poſſeſſed of an independent Satisfaction, than the Things of this World, which have nothing ſolid in them, and which cannot in the leaſt Advance our Enjoyments, but by the connivance of thoſe whom they deſign to impoſe upon? And thus much may ſuffice to prove, that the Soul of Man is much more valuable than the Things of this World, as it has a near reſemblance of Divine Nature, to which they are directly contrary; as its continuance will be to all Eternity, whereas they are tranſitory, and ſoon decaying; and as that has a Stock of Happineſs within itſelf, to which they cannot contribute, but by the aſſiſtance of others. I proceed now to the Conſideration of my Second General; namely,

2*dly*, To reflect upon the diſmal conſequences of having loſt our Souls, and how little able the Things of this World are to make any tolerable Amends for ſo deplorable a Misfortune.

You have been already told, That by loſing our Souls, the annihilation of our Beings cannot poſſibly be meant, ſince in that ſence they can never be loſt by

us;

us; but it is the precipitating of them into a State of Miſery, from whence it is impoſſible ever to redeem them, and the utter loſing them to all the intents of Happineſs and Satisfaction. This therefore is the Condition which falls under our preſent Conſideration, and for which all the things of this World are not able to make any tolerable compenſation. For our better underſtanding this deplorable Condition, I ſhall conſider it.

1*ſt*. In relation to the Advantages of which we are deprived.

2*dly*, In reſpect of the Miſeries to which we are expoſed.

1. Then, I ſhall conſider the deplorable Condition of him *who has loſt his Soul*, in relation to the Advantages of which he is deprived.

Man was deſigned for everlaſting Happineſs, to ſupply the room of the rebellious Angels, for the Converſation of the bleſſed Spirits, and for an intimate Fruition of God himſelf; but he who is ſo unhappy as to looſe his Soul, has with it loſt all other Advantages; he has loſt the Favour and Protection of his God, the Quiet of his Mind, and the Peace of his Conſcience; the Hopes of

of Happineſs, and the joyful Aſſurance of a bleſſed Immortality; he has loſt the Preſence of God, *in which is fulneſs of Joy*; and a place on his Right Hand, *where Pleaſures are for evermore*; the Fellowſhip of Angels and the comfortable Society of *Juſt Men made Perfect*; he has loſt ineffable Delights, and unutterable Raviſhments of the Soul; ſuch Joys as Senſe cannot reliſh, nor Imagination figure: in a word, he has loſt God who is all in all, and having loſt him, has loſt all Things with him: And what now can the flattering World pretend to give him, that ſhall bear any proportion to the Advantages he is deprived of? How dearly does the Drunkard pay for his intemperate Draughts, that muſt forgo for them *the Waters of the River of Life*! How dearly does the Miſer buy his periſhing Wealth, who muſt thereby forfeit a *Treaſure in Heaven, where neither ruſt nor moth doth corrupt, and where Thieves do not break through nor ſteal*! How dearly does the ambitious Man purchaſe an earthly Preferment, who muſt thereby loſe a Place upon *the Right Hand of the Almighty*! How dearly does the licentious Wanton pay for his carnal Pleaſures, who muſt

muſt thereby be excluded from the Society *of thoſe Virgins which follow the Lamb whither ſoever he goes!* How dearly will his Oaths and Blaſphemies coſt the Prophane Perſon, who is thereby made incapable of bearing any part in Heavenly Hymns and Hallelujahs! In a word, how hardly ſhall they fare for their wretched careleſneſs, *who had no fear of God before their Eyes*, when they ſhall thereby be ſhut out from the Divine Preſence, and be utterly excluded from the Beatific Viſion! All the Things of this World are but tranſient and deceitful; and the Advantages which they deprive us of are ſubſtantial and immortal; and therefore *theſe light Satisfactions which are but for a Moment*, can make no tolerable Compenſation, for the loſs of *an eternal weight of Glory.*

2*dly*, Let us conſider the deplorable Condition of him who has loſt his Soul, in reſpect of the Miſeries to which he is expoſed.

It were happy for thoſe miſerable Wretches who have reduced themſelves to this ſad Condition, if they were only to be deprived of the foregoing Advantages, and that their Sufferings were

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to be barely negative, the not enjoying of Bliss and Happiness; but (alas!) the Soul is an eternal being, and if it is not qualified for a blessed Immortality, it is unavoidably liable to a measurable Eternity: And who is able to express or conceive the Anguish and Horror which shall then possess and environ it? *Utter Darkness*, the *never-dying worm*, *and fire unquenchable*, do but faintly shadow forth the unexpressible Torments of that dismal State: to have the wicked Spirits continually torturing and insulting; the Conscience and Fellow-Sinners perpetually upbraiding; the Rivers of Brimstone eternally surrounding, and the Breath of an Incensed God still fanning of the Flames; to be always racked with Envy and with Anger, with Malice and Despair; to hate their own selves with a perfect hatred, and not to have the meanest Satisfaction which self-love inspires; to be their own cruel Tormenters, and to have a Sting within them more sharp and pungent than all outward Inflictions, however, insupportable; to be the Objects of Divine Vengeance without any interposition of Mercy and Compassion, and to bear all that infinite Power and Justice

can

can inflict; to find a Deſtroyer and Confounder, inſtead of a Creator and Preſerver; a Judge and an Avenger, inſtead of a Saviour and Redeemer; an Impeacher and Accuſer, inſtead of a Comforter and a Sanctifier; to be always dying, and yet never dead; to be conſtantly in the Pangs and Agonies of Death, and yet never to come to a total diſſolution; in a word, to be deſtitute of Hope, that only Succour of the Miſerable; and to have no proſpect of an end either of themſelves, or of their Miſeries: *O conſider this all ye that forget God, leſt he ſnatch you away, and there be none to deliver you.* And what now can the World be able to produce, that may any way countervail ſuch intolerable Extremities? Will the bare remembrance of thoſe looſe Pleaſures which they formerly took in their carnal Enjoyments, mitigate thoſe Pains which are ſenſible and preſent? Will it not rather give freſh Fuel to their Flames, and add a Laſh of Conſcience to their other Torments? Will all the Wealth which they have left behind them, purchaſe *one drop of water to cool their Tongues*, or bribe the Divine Vengeance to ſuſpend its Inflictions? Would

they not then give Ten thouſand Worlds (if they had them) to redeem that Soul, which before they ſquander'd away for a ſmall portion of one; How will they then curſe their Careleſneſs and Incogitancy, which for the ſake of ſuch Pleaſures as were trivial and momentary, has betray'd them into Torments endleſs and inſupportable! Can the World deliver them out of thoſe Miſeries into which it has caſt them, or ſnatch them out of the hand of an offended God? Can it *extinguiſh theſe everlaſting Burnings*, or *break the Bars of their eternal Priſon*? If it cannot, it is the greateſt folly and madneſs imaginable, to expoſe our our ſelves to ſuch miſerable Circumſtances, for the ſake of that which can neither releaſe us from them, nor give us any ſupport and comfort under them. Since therefore the Advantages are ſo great of which they are deprived, and the Miſeries ſo intolerable to which they are expoſed; and ſince nothing in this World can in the leaſt meaſure equal thoſe Advantages or countervail thoſe Miſeries; we may juſtly joyn with our Saviour in this his paſſionate expoſtulation, *What is a man profited, if he ſhall gain the whole World,*

and

and loſe his own Soul? Thus have I endeavoured to convince you, how truly valuable your immortal Souls are, and how little the Pomps and Vanities of this World are able to ſtand in competition with them; give me leave now by way of application, to lay down ſome ſuch Rules and Methods, as may hinder us from *loſing our Souls for the gaining of this World*, and ſo I ſhall conclude.

I. Then, in order to this Great End, let us endeavour to have a true Notion of this World? which he that has, will never care how little he converſes with it, or how ſmall an Intereſt he gets in it. We fooliſhly miſtake it for our familiar Friend, and think our ſelves to be a piece of it; but this is a wrong Notion, and muſt be rooted out; the World is one of thoſe great and formidable Enemies, with which we are to wreſtle in our Chriſtian Warfare; and ſo much the more dangerous, becauſe it endeavours to diſguiſe its Enmity under a falſe pretence of Friendſhip: it offers us indeed Riches and Honours, Pleaſure and Profit, but all theſe gilded Baits have a fatal Hook beneath them; *Timeo Danaos & dona ferentes; The Gifts of an Enemy ought to be ſuſpi-*

tious to us: And if we know him to be ſuch, his Preſents ought to be rejected, tho' truly valuable in themſelves: But if we conſider farther, that they are but Bells and Baubles, Trifles fit only to pleaſe Fools and Children, with which it would bribe us to our own Deſtruction; it ſhould raiſe a juſt Anger and Indignation in us, againſt one that hopes ſo meanly to impoſe upon us; yet ſuch at beſt they will appear to any ſerious Conſiderer, eſpecially if compared to theſe ineſtimable Advantages, which they are deſigned to deprive us of. Let us conſider alſo in relation to this World, that we made a ſolemn Vow and Proteſtation in our Baptiſm, to enter into a State of Hoſtility againſt it; and therefore every degree of intimacy and familiarity with it, is a downright Perjury and Breach of Covenant: our Baptiſmal Vow, was that Military Sacrament, by which we liſted ourſelves under Chriſt's Banner; and it is the meaneſt Baſeneſs and Treachery imaginable, to profeſs our ſelves his Followers and Soldiers, and contract at the ſame time a League of Friendſhip with his avowed and profeſt Enemy. This Conſideration therefore, of the meanneſs

neſs of thoſe Things which the World can offer to ſeduce us, of the evil Intentions wherewith they are preſented, and the ſtrong Obligation which lies upon us to entertain no ſort of Commerce with it, is a forcible means to ſecure us from being miſled by it, and from *loſing our own Souls for the gaining of this World.* But,

2*dly*, Let us endeavour to underſtand truly the conſiderable Value of our own Souls, which he that does, will never batter them for all that the World can proffer in exchange. Now can we better imprint in our Minds the vaſt worth of them, than by conſidering how great a Price the Son of God was contented to pay, in order to reſcue them from Ruine and Perdition. God, who made them, beſt knew their value; and when they were forfeited to his offended Juſtice, he would accept no leſs a Compenſation, than the Blood of his only, his beloved Son, each drop of which would out-buy Ten thouſand Worlds: And ſhall that ſeem trivial or contemptible in our Eyes, which was ſo very precious in the ſight of God? Shall that be looked upon as a thing of little moment, which coſt the Son of

God ſo very dear? Would not any Man bluſh to call himſelf a Chriſtian, and yet ſell his Saviour's Blood, for to gain the whole World? And why do we then ſo lightly part with that, which he looked upon as equivalent to it? But farther, can any thing be baſer, than to rob our Benefactor, and drive Bargains with that which is not properly our own? Our Souls are not ſo much ours, as Chriſt's; he has *bought them with a Price*, and we rob him of his Due, when we pretend to the Right of diſpoſing of them. If we have a mind to traffick with them elſewhere, let us firſt repay what Chriſt has lent upon them; which ſince it is impoſſible for us ever to do, it is as well a piece of injuſtice as imprudence, to endeavour to alienate them from his poſſeſſion. But if we reflect upon our own proper Intereſt, it will loudly diſſwade us from ſuch a proceeding; our Souls are they, by, and in which we muſt to all Eternity be happy or miſerable; they are capable of the greateſt height of Joy and Bleſſedneſs, or the loweſt depth of Grief and Miſery; nor is there any Condition whereof they partake, but what will be common to us with them;

them; it therefore highly ſtands upon us, to conſult the Everlaſting Advantage of ſo Noble a Being, and with which we are ſo intimately united. The Things of this World may perhaps miniſter ſome ſhort-liv'd Satisfaction, but we muſt conſult an Intereſt that is Eternal; and ſince this World is finite, and all the Enjoyments of it, we can never provide ſufficiently for an Immortal Soul, by the purchaſe of ſuch Joys as are tranſitory and fading. This reflection therefore, of the valuableneſs of our Souls, both upon the account of the mighty Price paid for them, and their Capacity of taſting everlaſting Entertainments, ſhould teach us to eſteem them according to their deſerts, and ſhould hinder us from *loſing them, to gain the whole World.* But,

3*dly*, In order to this end, *Let us mortifie our members which are upon the earth, fornication, uncleanneſs*, and ſuch-like: for there is ſo firm a League, and ſuch a friendly Commerce and Correſpondence between the World and the Fleſh, that it will be impoſſible to ſecure our ſelves from the Attempts of the one, unleſs we ſubdue and keep under the other; and theſe fleſhly Allure-

ments are ſo much the more dangerous, becauſe they endeavour to betray us within, as faſt as the World aſſaults us from without; but if theſe are once conquered, and made obedient to the Spirit, we are then ſecure not only againſt them, but againſt the World too: For by what means can that pretend to aſſault or to allure us, when all the Senſes, by which only it is able to attempt upon the Soul, are enter'd into the Service, or bound under the Dominion, of that which it would offer to ſeduce by them? How ſhall it be able to bribe the Soul, or tempt it to give up its ſelf in exchange for Trifles, when thoſe Eyes which were uſed to behold its Vanities, and to convey the flattering Image of them to the Mind, are now drowned in Penitential Tears? When thoſe Ears, that were uſed to liſten to the Syren's Voice, are as deaf to his Call, as the Adder to the Charms of the Charmer? When all its Friends, Auxiliaries, and Abetters, are rendred uncapable to give it any aſſiſtance? If the Fleſh be not able to joyn Forces with it, the World can have but little power over us; and by compleating a Conqueſt over that, we put our ſelves

out

out of all manner of danger, *of loſing our own Souls, to gain the whole world.* But,

4*thly*, Let us have our Converſation above, and fix our Thoughts upon Heavenly Things; let our Souls mount thither upon the Wings of Prayer and Contemplation, and the Things of this World will then appear to us ſo little and inconſiderable, will ſhrink ſo duly to their narrow Dimenſions, that we ſhall eaſily keep our ſelves from driving ſuch bad Bargains: we ſhall then look down with Scorn and Contempt, upon all that this little Speck of Earth can offer to ſeduce us; we ſhall there diſcover ſuch precious Advantages, to which the Devil's Offer to our Saviour, vaſt as it appears, *All theſe things will I give unto thee*, will ſeem infinitely mean and diſproportionable: we ſhall then look upon our ſelves, as already naturalized into the heavenly *Canaan*, and made free Denizens of the *New Jeruſalem*; and ſhall conſequently endeavour to conform all our Actions to the Cuſtomes and Conſtitutions of that our Country: all the Wiles of Satan will then be loſt upon us, all the Temptations of the World will be inſignificant,

and

and all the Allurements of Fleſh as little powerful, as if we were already got out of the Body: If we thus endeavour to *ſeek thoſe things which are above*, we ſhall moſt aſſuredly find them; and having once found them, we ſhall never conſent to part with them: we ſhall then live in this World, as if we were not of it; and thus utterly eſtranging our ſelves from any Commerce with it, we ſhall run no hazard of *loſing our own Souls, to gain the whole World.* But,

5*thly, and Laſtly*, Let us always reflect, and continually be meditating upon the miſerable Conſequences of having loſt our Souls, whatſoever Exchange we may be offered for them. Let us ask our ſelves, Whether we can endure *to dwell with ever laſting burnings?* Whether we are able to ſupport ſuch Torments, as are infinite in degrees, as well as in continuance? Whether Eternal Damnation be a thing to be trifled with? Or, Whether Threeſcore Years of Luxury and Intemperance, are not too dearly paid for by an Eternity of Miſery? How ſad will the Condition of that Man be, whoſe Worldly Jollity

is paſſed away as a Dream or a Shadow, and has left nothing behind it, but its diſmal Conſequences, and thoſe to remain to all Eternity? How ſoon will the Sence of everlaſting Miſery extinguiſh the remembrance of thoſe momentary Enjoyments? And how little inviting would their Allurements be, even now, if we would propoſe to our Conſideration, the Afflictions that attend them! Let us then in the Name of God, conſider ſeriouſly the great Value of our Souls, the juſt Intereſt that Chriſt has in them, who has bought them with a Priee, and ſuch a one as ſhews how very precious they are in his eyes; let us give them up entirely into his poſſeſſion, and *reſign them into his hands, as into thoſe of a faithful Creator*; then will they be out of the reach of the World, and no longer liable to the danger of ſuch pernicious Exchanges; let us look upon the World with an Eye of Contempt, as knowing that *the Lot is fallen to us in a fairer ground, and that we have a more goodly heritage*; thus ſhall we come to prize it at no more than it is, and that is but *Vanity and vexation of Spirit*; and having *poſſeſſed our ſouls in patience*, without

out exchanging them for Droſs and Corruption, we ſhall give them up pure and undefiled into the Arms of our Redeemer, and *commit the keeping of our Souls to him.*

To whom, with the Father, and the Holy Spirit, be aſcribed all Honour, Power, and Dominion, hence forth, and forevermore. *Amen.*

A

SERMON

Preached at

St. *Catharine Cree-Church*,

On the 26*th*. of *Nov*. 1691.

BEING

The Thankſgiving-Day,

for the Preſervation of the King, and the Reduction of *IRELAND*.

A

Thankſgiving-Sermon,

Preached at

St. *Catharine Cree-Church.*

PSALM XVIII. The former part of the laſt Verſe.

Great deliverance giveth he to his King.

GOD having rejected *Saul* from being King over *Iſrael*, and having raiſed up his choſen Servant *David* to govern in his ſtead, many were the Attempts againſt him of his potent and deſigning Enemies, both by open Violence, and by ſecret Practices: But the Lord, *whoſe right hand has the preheminence, and brings mighty things*

things to paſs, whoſe Counſel ſhall ſtand, let there be never ſo many devices in the heart of man, gave Victory unto his King, and ſhewed Mercy unto his Anointed; and by ſignal and frequent manifeſtations of his Power, eſtabliſhed and quietly ſetled him in that Throne, to which his good Providence had ſo remarkably conducted him. In grateful Commemoration of theſe wonderful Deliverances, the Royal Prophet compoſed this Pſalm of Thankſgiving, as we may clearly gather from the Preface of it, where it is intitled, *A Pſalm of David the Servant of the Lord, who ſpake unto the Lord the words of this Song, in the day that the Lord delivered him out of the hand of all his Enemies, and out of the hand of Saul.* In it, he gives us a large and elequent deſcription of Almighty Power and unbounded Goodneſs, and ſhews us how eminently they had both been exerted in his own favour; and being rapt up into a holy extaſie, upon a due contemplation of the Mercies which he had received, he breaks forth into this paſſionate Acknowledgment in the words of my Text, *Great deliverance giveth he to his King.*

In my following Diſcourſe upon which words, I ſhall inſiſt upon theſe four particulars; The two former of which are contained in my Text: The two latter are naturally deducible from it, and fitly accommodated to the preſent occaſion.

Firſt, I ſhall examine what it is to be *Gods King*, and what qualifications are generally found in ſuch a Prince as may juſtly deſerve that Denomination.

Secondly, I ſhall ſhew, that to ſuch a Prince as is *God's King*, *God will give great deliverance.*

Thirdly, I ſhall prove, both from the qualifications generally found, and from the deliverance given, that his preſent Majeſty did juſtly deſerve the denomination of *God's King.*

Fourthly and laſtly, I ſhall enquire what Returns are due from us to God, for *the great deliverance which he has given to his King.*

Firſt then, I ſhall examine what it is to be *God's King*; and what Qualifications are generally found in ſuch a Prince, as may juſtly deſerve that denomination: *Great deliverance giveth he to* His *King.*

It is indeed moſt undeniably true, that in a large and unlimited ſenſe every Sovereign Prince may be ſtiled *God's King*, ſince the moſt Arbitrary Tyrants and moſt forcible Uſurpers, are without queſtion ordained by God, according as he teſtifies of himſelf, *Is there any evil in the City, and I have not done it?* But what we here mean by *His King*, is ſuch a King as is deſigned by God to be the inſtrument of ſignal Mercies, and an extraordinary Bleſſing to the People which he governs: And in ſuch a Prince as we now ſpeak of, theſe three following Qualifications are generally found.

1. A viſible and more than common deſignation of him to the Government.

2. A Courſe of Government advantagious to his People, and tending to the Advancement of True Religion.

3. A Life Exemplary and Unblameable in his private Actions and Converſation.

1. Then, in order to denominating a Prince *God's King*, there is generally found a viſible and more than common deſignation of him to the Government.

God,

God, in his ordinary Diſpenſation of common Mercies, generally proceeds in a ſettled courſe; he makes his Sun to riſe daily, his Rain to fall at its appointed Seaſon; and thus he diſpenſes his uſual Bleſſings after a familiar manner, in a regular way: and ties himſelf up (as it were) to Rule and Method: But when he deſigns to bleſs remarkably, and to give extraordinary Inſtances of his good Will and Favour, he then has no other bounds but his own Omnipotency, and conſtrains us to confeſs, that *it is the Lord's doing*, by making his proceedings appear *marvellous in our eyes.* Thus, if a Nation be to be reſcued from Slavery, a *Moſes* ſhall be ſent in the power of Miracles; if a tottering Government be to be ſettled and confirmed, a *David* ſhall be conducted to the Helm, by a conſtant Series of moſt eſpecial Providences; if Idolatry be to be rooted out, a *Jehu* ſhall be Anointed to it in a particular and ſolemn manner; that ſo, at the ſame time that we are ſenſibe of the Mercy, we may alſo perceive from whoſe hand it comes; that God may not only *give Bleſſings unto his People*, but may *make unto himſelf alſo a glorious Name.* For

indeed, we are all too apt *to ſacrifice to our Net* (as the Prophet words it) to aſcribe our ſucceſſes to our own endeavours, than which we cannot offer a greater affront to the Almighty Author of them: God therefore being willing to aſſert and vindicate his own Honour, and being jealous of his *Glory, which he will not give to another*, interpoſes viſibly in ſuch remarkable occurrences, and by ſo doing extorts a Confeſſion, that *we were not delivered by our own ſtrength, neither did our own arm ſave us; but his right hand, and his arm, and the light of his countenance, becauſe he had a favour for us.* When we find things go on in the common road, and proceed forward in an unbroken courſe, if any alteration happens for the better, we are apt to impute it to Chance or Accident, or the uncertain Viciſſitude of Worldly affairs, and ſeldom do we look up to a higher Cauſe: But, when in order to that end, we ſee the current of Affairs unaccountably diverted from its proper Channel, Ancient Conſtitutions aboliſhed, and new ones introduced; and all this done as ſuddenly and ſurprizingly as a Scene is ſhifted in the Theatre; when we ſee *the*

mighty

mighty, againſt all manner of probability, *brought down from his ſeat*, and *the humble and meek*, againſt all human appearance, *exalted to it*, we cannot then but diſcover his hand in it, *who raiſes up one and caſts down another*, we cannot but acknowledg that our *Salvation is of the Lord.* This therefore is the firſt Qualification generally found in ſuch a Prince, as may juſtly be denominated *God's King*; a viſible and more than common deſignation of him to the Government.

But becauſe this may be as well applied to Tyrants, who are ſent by God for Scourges to a Rebellious Nation, as to thoſe who are deſigned Protectors and Deliverers; therefore,

A ſecond Qualification of ſuch a Prince, as may juſtly be denominated God's King, is a Courſe of Government advantageous to his People, and tending to the Advancement of True Religion.

The two great Ends which God propoſes to himſelf, by ſending a Bleſſing of ſo high a Nature, are the benefit of thoſe to whom he ſends it, and the Glory of his own great Name: The former of theſe cannot be attained, but

by ſuch a Courſe of Government as is advantageous to the People; nor the later, unleſs it tend to the advancement of God's Worſhip in its Purity, and to the furtherance of true Religion: But God neither lays his deſigns ſo ſhallowly, nor executes them ſo weakly, as to run any hazard of a diſappointment; and conſequently his ends will aſſuredly be compleated, and that probably by ſuch means as I have already aſſigned. And indeed this is the trueſt κριτήριον or touchſtone, by which we may at any time be able to diſtinguiſh, whether God ſends us a Prince in Mercy, or whether *he gives us a King in his Anger*; ſince thoſe who are deſigned for the Executioners of his Vengeance, are as diſcernably advanced by the Divine Aſſiſtance, as thoſe who are intended for the Inſtruments of his Favour: It is not therefore the bare Acceſſion to a Crown by an unbeaten Path, that can denominate any one (in the ſenſe of my Text) *God's King*; but ſuch a management of Affairs during his Adminiſtration, as may anſwer the intentions of unbounded Goodneſs. God ſometimes conducts one to the Throne, and ſeats him

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in it, and when he has ſo done, abandons him to himſelf; and then how different is the man from what he was before! all the expectation that was raiſed by his unuſual promotion is moſt unhappily diſappointed; his Luſts and his Paſſions hurry him to extremities. Neither Law nor Conſcience can ſet bounds to his Extravagancies; and his *Exit* is generally as ſhameful and as miſerable, as his coming in was honourable and hopeful: But when God has appointed one to be *his King*, he does not only lead him to it by the hand, and eſtabliſh him in it, but upholds him alſo with his Power, and directs him with his Wiſdom, that he may be able *to go in and out before ſo great a People.* Then, the expectation which was at firſt raiſed by his ſignal advancement, is happily kept up by his worthy performances; *then does Juſtice run down like waters, and Righteouſneſs like a mighty ſtream; becauſe God has given his Judgments unto his King, and has poured out his Spirit upon his Anointed.* This therefore is the ſecond Qualification of ſuch a Prince, as may juſtly be denominated *God's King*, a courſe of Government advantageous

to his People, and tending to the advancement of true Religion.

A Third Qualification by which a Prince may juſtly be denominated *God's King*, is a Life exemplary and unblamable in his private Actions and Converſation. A Prince that is deſigned for a Scourge and an Avenger, is generally as ill a Man as he is a King; ſince it is the uſual method of God's Providence, to burn the Rod after he has made uſe of it; and Executioners (we know) are ſeldom choſen out of the beſt of men; the baſeſt and the worſt are commonly thought good enough for ſuch an Employment: But where Bleſſings are diſpenſed, they are always tranſmitted through the hands of Favourites. The Mercy of God is his darling Attribute; nor will he ever proſtitute it ſo far, as to impart it by the means of ſuch who have themſelves no Title to it; The greateſt of all Mercies, the Covenant of Grace, was conveyed to Mankind by his beſt-beloved; and ſo it is proportionably with ſubordinate Bleſſings: Now we know *without holineſs it is impoſſible to pleaſe God*; and how ſhall he convey the refreſhings of his goodneſs, by ſuch a

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One as is the object of his displeasure? We cannot therefore look upon any one to be *God's King*, where we do not see some Rays of the Divine Perfection breaking forth in his Life and Conversation: And hence it is that the Royal Prophet, who names himself *his King* in the words of my Text, stiles himself in the Preface of this Psalm, *the Servant of the Lord.* And certainly it is the greatest advantage imaginable, towards drawing down Blessing of the first magnitude upon a Nation, to have a Prince whose Actions are exemplary and unblamable; since he is not only qualified thereby to be a fit Instrument for the conveyance of them; but by the strength and power of so eminent an Example, will probably influence his Subjects also, and fit them for the reception and improvement of them. This therefore is the third Qualification of such a Prince as may justly be denominated *God's King*, a Life Exemplary and Unblamable in his private Actions and Conversation.

And indeed, the Royal Author of this Psalm of Thanksgiving might justly apply that Title to himself, since he was sig-ally qualified in these three par-

particulars. Through what an amazing labyrinth of Dangers and of Difficulties did the clue of Divine Providence direct him to the Throne! How ſtudiouſly did he conſult the good of his Subjects, and how zealouſly did he eſtabliſh Religion in its purity! How Exemplary was his Life, and how Unblamable his Converſation! Well might he then aſſure himſelf of the Divine Protection, and that *God would give great deliverance to his King.*

And this leads me to the conſideration of my ſecond General, namely, to ſhew, that to ſuch a Prince as is *God's King, God will give great deliverance; Great deliverance giveth he to his King.*

God is not a man that he ſhould repent, nor does he ever do things by halves, but will thoroughly compleat whatever he has deſigned: To raiſe up a man after his own heart, to advance him by unuſual methods to the Supreme Authority, to promote by his means the publick good both of Church and State; and when by the vigorous diſcharge of his Duty in ſo eminent a Station, he has expoſed himſelf to dangers and to difficulties, to let him then ſink poorly under them, were

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to impeach himſelf of impotency or inconſtancy, either of which would derogate from the Divine Perfection. God has engaged himſelf in honour, to ſtand by him whom he has ſo viſibly acknowledged for *his King*; and *if God be for him, who can be againſt him?* How little will all the Tricks and Contrivances of Human Policy be able to ſupplant or undermine him, who has the Wiſdom of God to ſupport him and ſuſtain him! *God bringeth the counſel of the Heathen to nought, and maketh the divices of the People of none effect: But the counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations:* How little can the united Forces of Conſpiring Adverſaries prevail againſt him, who has the Power of God to ſtrengthen and uphold him! *He will not be afraid for ten thouſands of the people, that ſhould ſet themſelves againſt him round about; for God ſmites all his enemies upon the cheek-bone, and breaks the teeth of the ungodly.* Since God has deſigned him for the performance of a work, he will not ſuffer him to faint till the Accompliſhment of it; for that were to fruſtrate his own intentions, and conſequently to be

be inconſiſtent with himſelf; that were to make the workers of Iniquity to rejoyce and triumph, and to ſay over him, *There, there,* ſo would we have it; to leave the two great ends at which he aim'd, the benefiting the publick, and the advancing true Religion, utterly imperfect and uncompleated; and to bring his own power into queſtion and diſpute: And therefore *Moſes* makes uſe of this argument effectually and ſucceſsfully, to turn away God's Anger from the Jewiſh Congregation, by intereſting the Divine Honour in their preſervation, for perfecting the work which he had undertaken; *Now if thou ſhalt kill all theſe people* (ſays he) *as one man, then the Nations which have heard the fame of thee will ſpeak, ſaying, Becauſe the Lord was not able to bring this people into the Land which he ſware unto them, therefore hath he ſlain them in the wilderneſs: and now I beſeech thee, let the power of my Lord be great as thou haſt ſpoken.* But, ſhall the deſigns of the Lord juſt *come unto the birth,* and can there be wanting *ſtrength to bring forth?* No certainly, *God will riſe up as in mount Perazim, and ſtrengthen himſelf as in the valley of Gibeon, that he may do his*

his work, his ſtrange work; and bring to paſs his act, his ſtrange act: He will give Salvation unto his King, and will deliver David his ſervant from the peril of the Sword; he will hear his Anointed from his holy Heaven, even with the wholeſome ſtrength of his right hand. Having thus run over the two general Propoſitions which were contained in the words of my Text, I proceed in the third place, to conſider the former of theſe two, which are naturally deducible from it, and fitly accommodated to the preſent occaſion; namely, to prove both from the qualifications generally found in ſuch a Prince, and from the Deliverances given to him, that his preſent Majeſty is *Gods King.*

The firſt Qualification, as you have been told, is a viſible and more than common deſignation of him to the Government: And certainly, no Prince was ever advanced to the Severeign Authority in a more remarkable manner, or more evidently promoted by God himſelf, than ours was. For, how prodigious will it appear in future Story, that preſently upon his Landing, with ſo inconſiderable a party if compared to the numerous multitudes that might have

have oppoſed him, he ſhould quietly poſſeſs himſelf of the whole Kingdom, almoſt without the effuſion of one drop of Blood! Who, but God alone, who *has the hearts of all men in his hand, as the rivers of waters, and turns them whitherſoever he pleaſes*, could *have bowed the hearts of all the people to him, even as the heart of one man?* Could any thing be more ſtrange or improbable, if we conſider it after the manner of men, than that a King, peaceably poſſeſſed of the Throne of his Anceſtors, eſtabliſhed in the Government for ſeveral years, and thereby having had means to oblige many, ſhould ſcarce find one in the extent of his Dominions, that durſt maintain and eſpouſe his cauſe againſt an Enemy, in all appearance much weaker than himſelf! That an Army of Engliſh-men, and conſequently Courageous, ſhould unanimouſly Disband, without fighting a ſtroke in behalf of him who had raiſed them and maintained them? That ſo many different Factions which divided us among our ſelves, ſhould unanimouſly agree in the ſame Reſolution, and fill up the vacant Throne by common conſent, notwithſtanding all former Heats and Animoſities?

ſities? Yet theſe almoſt impoſſible Suppoſitions did all concur, to advance his preſent Majeſty to the Government of theſe Nations, and thereby to convince us that he is *God's King.*

A ſecond Qualification, as you may remember, is a courſe of Government advantageous to his People, and tending to the advancement of True Religion: And here alſo I may ſafely affirm, that his preſent Majeſty has fully and ſufficiently made good this Character. For, does not the Engliſh Reputation which was lately ſullied, and almoſt totally Eclipſed, begin to ſhine out in its Ancient Luſtre, and to dazle the Eyes of Foreign Beholders? Are not Liberty and Property, thoſe two great priviledges which jointly make up the Birthright of an Engliſh-man; and happily diſtinguiſh him from moſt other Subjects, reſcued from the encroachments which they were about to ſink under? Are not the ſeveral Courts of Juſtice and Equity advantageouſly redeemed from Bribery and Oppreſſion, and become in deed, what they were formerly but in name? But above and before all, is not our endanger'd and almoſt ſupplanted Religion,

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ſetled again upon its ſure Foundation, and not only by Law Eſtabliſhed, but by Law protected alſo? Are not our Churches retrived from their deſtined perverſion to the uſe of Error and Superſtition, and ſetled in the due Exerciſe of a Reaſonable Service? Theſe, and ſuch like, have been the bleſſed Effects of his preſent Majeſties Government, and they abundantly evince to us, That he is *God's King*.

A Third Qualification, as you have been informed, is a Life Exemplary and Unblamable in his private Actions and Converſation: And here we ought to bleſs God, that we can now commend a Prince's Morals without the odious Imputation of Servile Flattery; that we can extol in him the practice of ſuch or ſuch Vertues, without being thought to Ridicule him thereby for the Commiſſion of the contrary Vices: That God has been graciouſly pleaſed to ſet one over us, who is not only a good King, but a good Man too, and makes Greatneſs and Virtue no longer incompatible. And O! that the Influence of good Example were as ſtrong and prevalent as the Contagion of an ill one! And that both Sexes would be as ready to take

take Leſſons from the Throne of Modeſty and Sobriety, as they are generally prone to follow great Examples of Licentiouſneſs and Intemperance! I chuſe to ſpeak leſs than I ought upon this Head, leſt I might be thought by ſome to ſay too much; and ſhall only add, that as well by this as by the two former Qualifications, his preſent Majeſty may juſtly Challenge the Denomination of *God's King.*

Another Branch of the Proof propoſed, was to be taken from the Deliverances which have been given him, by which alſo God has approved him to be *his King.*

If ever the Providence of God watched over any ſingle Perſon in ſo eminent a manner, as to make him ſeem to be the whole Care of Heaven, his preſent Majeſty has been Bleſſed with that Advantage: Not to inſiſt upon the wonderful Deliverances he has Experienced in his former Years, being inured to Hardſhips and Difficulties, being bred up from a Child in the midſt of Dangers, and having been *a Man of War from his Youth*: We ſhall find ſufficient Inſtances of the Divine Favour and Protection, ſince his Auſpicious En-

trance upon the Government of theſe Kingdoms. How did the Weapons of his Enemies drop out of their Hands upon his firſt Appearance within this Nation, as if a Voice from Heaven had given Command, *Touch not mine Anointed, and do my King no harm!* How has he been ſurrounded with a Wall of Braſs in the midſt of Horror and Deſtruction! How has the Lord *covered his Head in the Day of Battle*; and *when Thouſands have fallen on his ſide, and ten Thouſands on his Right Hand, yet has not ſuffered it to come nigh him!* How induſtriouſly has he purſued and ſought out Danger, and how conſtantly has that avoided him and fled before him! How has God *rebuked* (in his Favour) *the Winds and the Seas*, and brought him forth ſafe from the *Horrors of the Deep*, and *ſet his Feet upon a Rock, and ordered his goings!* How has he diſcovered and laid open to him the ſecret Machinations of his Treacherous Adverſaries, and made themſelves *to fall into the Trap which they had laid for him.* In a Word, How has God protected him *from Perils by Land and Perils by Water, Perils from his own Country-men, and Perils from the Heathen* (as St. *Paul* ex-

expreſſes himſelf in his Catalogue of Diſtreſſes.) Well may we then conclude with the Royal Pſalmiſt, That *many and grievous have been his Troubles, but the Lord has delivered him out of them all*; and both by the Qualifications required in ſuch a Perſon, and by the great Deliverances which he has given to him, has undeniably demonſtrated that he is *His King*.

But, as if it were a ſmall thing in the Eye of the Lord to reſcue and relieve him out of all his Diſtreſſes, and to *give great Deliverance unto* This *His King*. He has done yet more for him and us; he has added to his Deliverance Succeſs and Triumph, Witneſs the happy Reduction of the Neighbouring Nation: So *that he has* not only *ſaved his Life from Deſtruction*, but *has Crowned him* alſo *with Mercy and loving kindneſs; as for his Enemies he has Cloathed them with Shame, but upon himſelf he has made his Crown to Flouriſh*. Certainly, the conſideration of ſuch extraordinary Advantages, ſhould Powerfully Induce us to give Praiſe unto God, who *has given ſuch great Deliverance to his King*, and communicated by Him ſuch Benefits to us all.

And this leads me to the Conſideration of the Fourth and Laſt General, being the Second Propoſition deducible from the Words of my Text; namely, To enquire what Returns are due from us to God, *for the great Deliverance which he has given to his King.*

Ingratitude is not only the baſeſt, but the moſt degenerous too of all Vices, and draws after it a Train of Conſequences, no leſs Fatal and Deſtructive, than they are Shameful and Diſhonourable: Even amongſt Men themſelves, he Forfeits all Title to future Favours, that is unthankful for thoſe which he has already received; and nothing makes a Man leſs Befriended in his Neceſſity, or more unpitied in his Adverſity, than the black Imputation and Character of an Ungrateful Perſon: But when the Caſe is ſtated between God and Man, the woful Effects of ſo degenerate a Temper are vaſtly greater and more pernicious: for then, we do not only cut off our own Expectations, and render our ſelves uncapable of future Mercies; but we loſe the Advantage alſo of all our former Bleſſings, and by an unhappy kind of Alchymy convert them into Curſes.

How

How ſignally and remarkably we have lately felt the comfortable Refreſhings of the Divine Goodneſs, none can be ſo ſtupid as to be Ignorant, none ſo Impudent as to deny: If we look upon the Preſervation and Eſtabliſhment of our tottering Religion, the happy Union of our ſelves at home, and the Succeſsful Progreſs of our Arms abroad, we cannot but acknowledge, that *God has Compaſſed us about with Songs of Deliverance*; if we conſider the many Dangers and Diſtreſſes from which it has pleaſed the good Providence of God to protect his preſent Majeſty, both as to open Violence and ſecret Practices, ſo that no Weapon, no Deſign formed againſt him has proſpered, and how he has been pleaſed to bring him back to his longing People in Health and Safety, we cannot but Confeſs, *That great Deliverance has he given to his King*: And from both Conſiderations we muſt neceſſarily infer, that vaſt Returns of Gratitude are due upon our ſide; which we are obliged to pay after the following manner:

Firſt, by Praiſes and Thankſgivings to Almighty God, the Author and Fountain of them all. So many viſi-

ble appearances of the Divine Providence have Intituled God to the ſole Honour of our ſignal Deliverances, that it would be a direct robbing him of his Glory, to pretend to aſcribe it to any other; he having acted upon theſe occaſions, as he expreſſes himſelf by the Prophet *Iſaiah*; *And I looked, and there was none to help; and I wondred that there was none to uphold; then my own Arm brought Salvation.* Thus *God aroſe, and his* and our *Enemies were ſcattered; and they that hated* both *him* and us, *fled before him.* Therefore *not unto us, O Lord,* neither to King nor People, *not unto us, but unto thy Name give Praiſe, for thy loving Mercy and for thy Truths Sake.* Nor muſt we think it ſufficient *to draw near* thus *unto God with our Mouths, and to Honour him with our Lips,* to give him only a verbal Acknowledgment; no, we muſt demonſtrate our Gratitude to be real and ſubſtantial, by making that return which he chiefly expects, in the amendment of our Lives and Converſations: according to the Inſtruction of the Prophet *Micha, He hath ſhewn thee, O Man, ſuch things as be good; and now what doth the Lord require of thee,*

but

but to do juſtly, and to love Mercy, and to walk Humbly with thy God?

But Secondly, We muſt teſtifie our Gratitude for theſe Deliverances, by Loyalty and Obedience to their preſent Majeſties, the bleſſed Objects of ſome of theſe Mercies, and the happy Inſtruments of all the others; and having rendred unto God the Things that are God's, we muſt alſo render unto *Cæſar* the Things which be *Cæſar's*. Nor indeed can we, without the higheſt diſreſpect to God himſelf, be wanting in our Duty to two ſuch Princes, whom he has ſo ſignally declared to be *His King and his Queen.* Now this Obedience muſt be expreſſed by a due Recognition of their juſt Authority, by Prayers and Supplications offered up in their behalf, by a decent and reſpectful Behaviour towards them, and by Reverent Expreſſions in relation to them; but chiefly and eſpecially, by a hearty and vigorous Aſſiſtance of them both with our Lives and Fortunes, for the compleating thoſe great Deliverances, which God through them has ſo happily begun.

Thirdly we muſt teſtifie our Gratitude for theſe Deliverances, by Love

and Affection one towards another, the mutual ſharers and partakers of them. *Behold, how good and joyful a thing it is, for Brethren to dwell together in Unity!* Let us, in the Name of God, lay aſide all manner of Rancour and Malice, all unſeemly Heats and Animoſities, all odious names of Parties and of Factions, *Let Brotherly Love continue*, and the only Contention amongſt us be, who ſhall moſt Zealouſly ſerve his God, who ſhall moſt Vigorouſly aſſiſt his Prince, and who ſhall moſt Cordially affect each other. Thus (as St. *Peter* adviſes, *Let us add to our godlineſs Brotherly Kindneſs,*) *and to Brotherly Kindneſs Charity.*

And therefore Fourthly and Laſtly, We muſt teſtifie our Gratitude for theſe Deliverances, by ſhewing Charity to our diſtreſſed Brethren. It is the moſt natural return of Thankfulneſs to Almighty God for reſcuing us from our Diſtreſſes, when we endeavour to Copy out that great Original, by relieving (as far as we can) the neceſſities of others: For, can we be truly thankful for Mercies, and not love that God from whom we have received them? And *he that ſays he loves God, and hates*

(that

(that is, relieves not) *his Brother, is a Liar*, ſays the Apoſtle, *and the Truth is not in him.* In a Word, a grateful Return muſt be made in ſuch a manner as we know is well-pleaſing and acceptable to God; and therefore *to do good and to diſtribute, we muſt not forget, for with ſuch Sacrifices God is well pleaſed.* To him, the Father, Son and Holy Ghoſt, three Perſons but One God of Mercy, be aſcribed all Honour, Glory, and Thankſgiving for the Manifold Bleſſings which he has conferred upon us all, and for *the great Deliverance which he has given to his King.*

F I N I S.

A

SERMON

Preached at

Helmingham in *Suffolk*,

June 30th, 1694.

At the FUNERAL

OF

L. Gen. *TOLMACH.*

A

SERMON

Preached at

Helmingham in *Suffolk*,

June 30th, 1694.

ECCLES. VII. Chap. Latter end of the 2 Verſe.

For that is the end of all Men, and the Living will lay to his Heart.

IF the conſpiring Wiſhes of the greateſt part of *Chriſtendom*, could reverſe the immutable Decrees of Heaven; if the moſt eminent and diſtinguiſhing perſonal Accompliſhments, could bribe the grim Meſſenger to delay his

his Summons; or the moſt elevated Courage and Bravery of Soul, could awe the *King of Terrors* into a favourable Compliance; we had not now been met together, to perform our laſt Duties to the *ſmall* remains of *This Great Man*; nor ſo dearly paid for a remarkable Inſtance, of the unavoidable neceſſity of Death to all Men; by ſeeing one of the nobleſt of our *Engliſh Worthies* within the ſhort Compaſs of a few Days ſhrunk into a *Coffin full of Duſt and Aſhes.* But ſince we are convinced by too ſad an Experience, that nothing can exempt from that Impartial Sentence, which has paſſed upon all the Sons of *Adam*; ſince the Wiſe and the Fooliſh, the Noble and the Baſe, the Valiant and the Coward, muſt equally lye down in the Bed of Corruption, and deſcend together into the ſilent Chambers of the Earth; ſince *Death* is thus the neceſſary conſequence of *Life*, and *the living know that they muſt die*; it will be a uſeful Labour to enquire, what advantage may be made by us of ſuch a Knowledge, and after what manner we ought *to lay it to our Hearts, that Death is the end of all Men.*

And

And indeed it is Matter of the juſteſt aſtoniſhment, that Death, which is the Entertainment of every Day, which endeavours to refreſh our Memory of it, by ſuch repeated Inſtances of its unavoidable certainty; that ſpeaks to us out of the Mouth of every dead Man, and reads us a Lecture out of every Coffin; yet ſhould almoſt utterly be loſt to our Remembrance, ſhould fall ſo very ſeldom under our ſerious Conſideration: and therefore the wiſe Man had ſufficient Reaſon to inform us, as he does at the beginning of this Verſe, that *it is better to go to the Houſe of Mourning than to go to the Houſe of Feaſting*; Religious Meditations and Reflections upon Death, being at all times a proper and uſeful Entertainment: But when we have before us ſuch Objects of Mortality, as *This*, which has aſſembled us together at the preſent, Contemplations of this Nature are neceſſary and indiſpenſable, the Solemnity of the Occaſion calls for them loudly, and forcebly exacts them at our Hands; and as our deceaſed Brother ſeems to Preach to us this *Doctrine*, That *that is the end of all Men*; ſo every well inſtructed Chriſtian will be ready

to

to make this ſober *Application*, That *the Living will lay it to his Heart.*

That *Death* is the Period of every *Life*, that we muſt all die and return unto our Duſt; is a truth acknowledged ſo univerſally, and ſo undeniably verified by conſtant Experience, that it is needleſs to produce Argum nts for the Proof of that aſſertion, which none have the Confidence or the Folly to deny; I ſhall not therefore loſe my Time and abuſe your Patience, in the unneceſſary Confirmation of this eſtabliſhed Maxime, That *Death is the end of all Men*; but ſhall wholly confine my following Diſcourſe, to the inference which the wiſe Man draws from thence, That *the Living will lay it to his Heart*; by ſhewing what uſeful Deductions may be made, from a due Reflection upon the certainty of Death, in order to influence our Lives and Converſations.

Firſt, Then, from a due Reflection upon the certainty of Death, we may learn this Leſſon of Inſtruction; that, ſince Death is the common Lot of all Mankind, and ſome time or other we muſt ſubmit to it, we ought therefore to be always ſo prepared to meet it, as

that

that we may at any time undergo it willingly and chearfully.

Indeed if all our Care and Apprehenſion, if all our Carefulneſs and Concern, could enable us to avoid the ſtroke of Deſtiny, there were then ſome Reaſon for us, to be Anxious and Solicitous upon that occaſion; but ſince this is an irreverſible Decree which has paſt upon all the Race of Mankind, a wiſe Man will make a Vertue of Neceſſity, by endeavouring to manage himſelf after ſuch a rate, as may make this dreadful Enemy of humane Nature, appear leaſt formidable and affrighting: He will at leaſt attempt to diſarm him of his Sting; and that can be done no other way, but by leading a Life unblamable and inoffenſive: We are aſſured, that *the Sting of Death is Sin*, it is that only which makes his approaches ſo very terrible; let us but ſecure our ſelves upon that ſide, and we may then meet him with aſſurance and ſatisfaction: Nothing will Rejoice us upon a *Death-bed*, ſo much as the Conſcience of a well-ſpent *Life*; all outward Conſolations ſhall then drop away, our Riches can purchaſe nothing for us, but a Coffin and a Windingſheet; our

Friends can only weep by our Bed-ſide, attend us to our Grave, and lye down there and Lament over us; our Honours will but ſerve to adorn our Hearſe, and to lay us in the Duſt with greater Pomp and Pageantry; but a Life that has been led Innocently and Devoutly, this will ſupport us under our laſt Conflict, will ſtrengthen and ſuſtain us in our mortal Agonies, and enable us to confront Death in its moſt ugly ſhape, not only with Courage but with Comfort alſo: Every good Action which we have at any time performed, will then Adminiſter to us Joy and Satisfaction; and if we have conſtantly perſevered in well doing, we ſhall have nothing to ruffle or diſcompoſe us; our Paſſage out of this World will be eaſie and agreeable; we ſhall lye down in Death as to a ſweet Repoſe, from whence we ſhall awake into everlaſting Happineſs, and ſhall cloſe our Eyes with that Triumphant Exclamation, *O Death, where is thy Sting? O Grave, where is thy Victory?* Thus is it the Office of true Wiſdom, to make that eaſie and familiar to us, which we know is not poſſibly to be avoided; ſince tho' we hang back never ſo much,

and

and are never ſo unwilling to be acquainted with it, yet ſtill Death follows us cloſe at the Heels, and will at laſt infallibly overtake us. But nothing will more effectually prepare us for our end, than to have it continually in our Thoughts; that whenever it comes to ſeize on us it may not be new to us, and add to its other Terrours the fright of a Surprize: Things the moſt terrible and frightful in their Nature, become eaſie and ſupportable by our being uſed to them; and ſo we ſhall find it in *Death* its ſelf: He who lives *every day* as if that were *his laſt*, will never be unprovided when his *laſt day* comes; he who Contemplates upon his end frequently will receive Death whenever it calls upon him, as an Acquaintance whom he has long Converſed with, and whoſe nearer Approaches he has expected hourly: Whereas that Man who makes it his Buſineſs to put off that evil Hour (as he ſtiles it) far from him, never to fix his Thoughts upon the Conſideration of it, will be ſtrangely ſtartled and diſcompoſed at its Appearance, he will not know how to give Reception, to an intruding rugged *Gueſt*,

whoſe Viſit is as *unwelcome* as it was *unexpected*, and yet whoſe diſtaſtful Company he cannot poſſibly avoid. And indeed, when the good Man has accuſtomed himſelf ſome time, to a due Conſideration of his latter End, he will not meet with any thing elſe in it, but matter of Delight and Satisfaction; it will only appear, as an *Ill-look'd Jaylor*, that comes to *releaſe him* out of a *hard Captivity*; as a *ſurly Meſſenger*, that is ſent upon a *Welcome Errand*; or as a *rough Guſt of Wind*, that blows him into *the Harbour*: He has ſo fully reflected upon the certainty of Death, that he has made it his Buſineſs to be ready for it whenſoever it ſhall come; and can lay down his Life chearfully and contentedly, becauſe *he has the aſſurance of taking it up again*, as knowing *it is but hid with Chriſt in God.* Thus a due Reflection upon the certainty of Death, will Inſtruct us in this Leſſon of true Wiſdom; that we ſhould at all times be qualified to look Death in the Face, without being terrified at it, or unprovided for it. But,

Secondly, Another Leſſon of true Wiſdom which may be learnt from a due Reflection upon the certainty of Death,

Death, is this; that ſince our continuance in this World cannot laſt for ever, we ſhould therefore wean our ſelves from too great a Fondneſs, for ſuch things as we muſt certainly part with at the laſt.

Being rationally convinced, that all the Enjoyments of this World muſt at one time or other drop away from us, the common Rules of Prudence will then Inſtruct us to diſintangle our Affections from them betimes; not to wed and tye our ſelves too cloſely to them; but only to value them ſo far as they are neceſſary to us in our preſent Circumſtances, without fooliſhly placing our chiefeſt Happineſs, in the Poſſeſſion of thoſe things which we muſt certainly be divorced from; *Riches*, and *Honours*, and *Pleaſures*, and all the Enjoyments *of this Life*, are ſeldom ſo conſtant as to attend us *to the end of it*; they generally forſake us before we reach the Grave, but it is moſt certain that they cannot accompany us beyond it; and *there will be no more remembrance of them, within the Land where all things are forgotten*; and how unreaſonably then does that man act, who places all his Satisfaction in

ſuch tranſitory Trifles, as muſt ſhortly either leave him, or be left by him? Indeed if it were probable, or but barely poſſible for us, to be always converſant in this Land of the Living; we had then ſome Reaſon to be careful and ſolicitous, for the delights and conveniencies of this preſent Life: But when we are aſſured, that *our Years muſt come to an end, as a Tale that is told, and that our Age is even as nothing*; that we are but *Travellers and Pilgrims* in this World, have no ſure abiding place, no ſettled dwelling or habitation in it; this ſhould teach us to deal with it, as wayfaring Men with the Inns which they bait at; juſt to make uſe of it for our preſent Occaſions, without ever contracting any great intimacy with it, or being much concerned what becomes of it when we are gone. For how dreadful muſt Death be to that unwary Perſon, who ſo little Reflects upon the certainty of his leaving this World, that he never attempts to diſengage himſelf from it; How will that clog and encumber him in his Flight? and how hardly will his Soul be able to get looſe, with ſuch a weight of Earth about it? To ſuch a Man as this,

Death

Death comes arrayed in all his Pomp of Terror; to take him from the World, is to tear him from himſelf; he is grown (as it were) one piece with it, being rivetted to it by all the ties of intereſt and inclination; and to ſeparate him from that his beloved Companion, is like another divorce of Soul and Body: Whereas that ſerious and conſidering Man, who has duly repreſented to himſelf, that Death will call upon him ſome time or other, and that then he muſt leave behind him all the Gaieties of this World; will never be ſo beſotted with the love of them, as to doat upon thoſe things which he muſt one day Renounce; and the loſs of which will be ſo much the more *Grievous*, by how much the more deeply he is *Enamoured* of them. Thus will a due Reflection upon the certainty of *Death*, give to us that are *Living* this moſt uſeful inſtruction; that we ſhould wean our ſelves from the Vanities of this preſent Life, and diſengage our ſelves from too extravagant a fondneſs for them. But,

Thirdly, Another Leſſon of Inſtruction which we may be taught by a due Reflection upon the certainty of Death,

is this; that ſince that is the end of all Men living, we ſhould therefore look back upon the occaſion of it; and ſeriouſly conſider, by what means it prevails, ſo univerſally upon all Mankind.

Man was Created in a State of *Immortality* as well as *Innocency*; and after a long and happy Life in *this World*, would have been tranſlated into *another*, without any uneaſie Paſſage through the Gates of Death: But when Sin entered into the World, Death alſo entered *with it and by it*; and took its original Commiſſion for Deſtroying, from God's primitive Curſe upon our Diſobedience: And indeed they are now linked together ſo inſeparably, that they always Advance Hand in Hand; and as the World has daily grown more ſinful, ſo Death alſo has grown more Powerful; has daily made its more near Approaches; and *our Life which paſſes away as a Shadow*, like that upon the Dial of *Ahaz*, *has gone backwards*. For tho' Death is the moſt dreadful Enemy of Humane Nature, yet our darling Sins, however they may ſeem to flatter and cajoll us, keep up a moſt ſtrict League and Cor-

Correſpondence with it; every embrace they ſeem to give us, does but forward the inſlaving us to this potent Adverſary, and every Kiſs, like that of *Judas*, does but betray us into Ruine and Deſtruction; all thoſe Enjoyments with which they ſeem to treat us, are but ſo many Inlets to the Grave, and ſo many entrances into the Chambers of Death: Thoſe are they, however *gay and lightſome they* may appear, which labour to deprive us of the *Light of the Sun*, to lay us down in *Darkneſs and in Silence*, to throw us amongſt mouldring Bones and putrifying Carkaſes, and to make us the Companions of Rottenneſs and Corruption: All our beloved boſom Trangreſſions, are but ſo many bewitching *Dalilahs*, which lull our Heads in their Laps, and rock us into a Lethargy; that ſo they may give us up bound and fettered, into the Hands of our moſt mortal Enemy. And can we then be employed in conſiderations of this Nature, can we believe that *Death is the Wages of Sin*, not only a Salary that will *certainly* be paid, but ſuch a one as ought *in Juſtice* to be ſo, as if we had *bargained* and *covenanted* for it; without

out Loathing and Abominating thoſe fatal incendaries, which have ſet us at Enmity with our God, and have brought Death and Deſtruction into the World? If there be any thing in Death that is frightful or diſmal, it ought to work in us a ſtrong averſion againſt Sin, which alone has laid upon us the invincible neceſſity, of entring into a conflict with that formidable Adverſary. This then is another piece of Prudence, which is taught us by a due Reflection upon the certainty of Death; it engages us to look back upon the cauſe of it, Sin; and to entertain a horror and deteſtation for it. But,

Fourthly, Another Leſſon of true Wiſdom, which may be learnt from a due Reflection upon the certainty of Death, is this; that ſince nothing can exempt us from the Grave, that common receptacle of all humane kind; we ſhould therefore be patient and contented under Sickneſs, and bear the Infirmities of this Life with a chearful Reſignation.

Sickneſs is the uſual forerunner of our end, the *common road* which moſt Men tread to the *dark Palace* of imperious

rious Death; and threfore, to murmor or repine under ſuch diſpenſations, is as if we ſhould be angry, at *being put into the way*, which leads directly to our *Journey's end*: *Diſeaſes* are the general *Harbingers of Mortality*, which come before to mark out thoſe places, where the *Great King of Terrors* deſigns to *Lodge*; and tho' ſome go off without any warning, and drop out of the World ſuddenly and inſenſibly, yet whether that may be in Mercy or in Judgment, God only knows; ſure I am, that which can but once be done, and the conſequences of which are ſo conſiderable, ought to be done very well, and Sickneſs is the ſureſt and moſt effectual *Remembrancer*, to put us in mind of dying as we ſhould. It is recorded of *King* Philip *the* Macedonian, that leaſt his proſperous Eſtate ſhould too far puff him up, he ordered one of his Attendants, each Morning to remind him of his Mortality, with this Expreſſion, *O King thou muſt die:* And how many of us ſhould be apt to forget ourſelves, did not Sickneſs perform for us this Charitable Office, and give us a kind *Item* of our periſhing Condition! How unjuſt then

then and ungrateful a proceeding will it be, to quarrel at the *Viſits* of an obliging *Monitor*, who only comes to refreſh our Memory, that we may not be forgetful of our moſt valuable concernments? How heavy or Intolerable ſoever our preſſures may appear, yet Death (we are ſure) whoſe Meſſengers they are, will not fail quickly to put an end to them; and can we not then bear, with a quiet reſignation, thoſe Things that bring with them ſo conſiderable an Advantage, and whoſe remedy is ſo certain, and ſo near? How unfit is that Man to look Death *in the Face*, who cannot bear its moſt *diſtant Approaches?* or to ſtruggle with *mortal Agonies* and *Convulſions*, that ſhrinks under the firſt aſſault of an *Ague* or a *Fever?* whereas that conſtant and reſolved mind, which chearfully ſubmits to the Hand of God, and breaks the force of his Diſtemper by a Chriſtian Patience; is by *theſe lighter Tryals* exerciſed and prepared, to ſtand the Shock of the *Grand Encounter*; he becomes Familiar and acquainted with Death, converſing calmly with its Friends and Companions, and can never be ſtartled at its *Perſonal Appear-*

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ance, when he has thus been uſed to correſpond with it, by the Interpoſition of its *Embaſſadors*. This therefore is a fourth Leſſon, which we may learn from a due Reflexion upon the certainty of Death; patiently to undergo all Sickneſſes and Infirmities, which are the neceſſary preliminaries and forerunners of it. But,

Fifthly and Laſtly, Another Leſſon of Inſtruction, which may be taught us by a due Reflection, upon the certainty of Death, is this; that ſince that is the end of all Men and nothing can qualify us for an exemption from it, we ought therefore to bear the loſs of our Friends or our Relations, without any immoderate or exceſſive ſorrow for them.

For why ſhould that violently afflict or diſcompoſe us, which we have all the Reaſon in the World to expect? can we ſuppoſe, that our Friends ſhould be peculiarly excepted, out of the common lot of Mankind? or becauſe they are *Ours* muſt they therefore be *Immortal*? It was the Comfort which a Father applied to himſelf, to lighten the loſs of an only Son, *Scio me mortalem genuiſſe*, I know that I begot him a Mortal

mortal Man, by having conſidered that he muſt once die, he was able to ſupport his Death whenſoever it happened; and this will not fail to have the ſame effect upon us, if we will but preſs it as homely upon our ſelves: all our Care and endeavours are neceſſary and decent, to aſſiſt our ſick Friends in order to their Recovery; a becoming Sence of our own loſs of them, and a moderate Sorrow for them, is natural and commendable; but to carry our concern to an unreaſonable height, to be violent or extravagant in our Expreſſions of Grief, to let it ſwell beyond the limits of Reaſon and Chriſtianity; this is, as if we would arraign the Providence of God, which has appointed that *Death ſhould be the end of all Men*; or as if we expected, that for our ſakes, our Friends ſhould be excepted out of that general Sentence, which has univerſally paſt upon all Mankind: We ſhould conſider, that they have got the better of the Exchange, by being taken out of a miſerable World, to be admitted into a ſtate of Happineſs and Perfection; we ſhould prefer their Advantage before our own Enjoyment, rejoycing at their removal into

into Bliſs, tho' we pay dearly for it by our own want of them; we may *long to be diſſolved, and to be with Chriſt* and them, but cannot be ſo ſelfiſh or uncharitable, as to wiſh them back again with us! we ſhould rejoyce that our *Companions* are in a better *Society!* and that our *Friends* are preferred into *Angels!* in a word, we ſhould have nothing ſo dear which we cannot reſign unto our God, or which we can deſire to be diſpoſed of better: He that by conſidering his latter end, has ſeriouſly imprinted in his Mind, the unavoidable neceſſity of Death to all Men, that it ſtrikes impartially and will ſpare none, will beſt be enabled to Practice this Leſſon; will never be too much diſturbed, at ſuch an Event as he always foreſaw; and for which he has conſtantly been prepared, whether in *himſelf* or in *others.* This then is a fifth *Aphoriſm* of Wiſdom which may be learnt by a due Reflection upon the certainty of Death; that we ſhould reſtrain all exceſſive or immoderate Sorrow, for the loſs of our Friends or our deareſt Relations.

Indeed, if the loſs be of an *Extraordinary* Nature, if tho *Publick* be a ſuf-

ſufferer as well as *Private Families*, (as it is in *that Great Man* whoſe *Obſequies* we now celebrate;) as Sorrow is then *moſt buſy* and *importunate*, ſo ought we then moſt eſpecially *to ſtand upon our Guard*; we ſhould Summon to our Aſſiſtance whatſoever may ſuſtain us, againſt the Attempts of a Grief *ſo juſt and peircing*. But God, *who delights not to afflict the Children of Men*, has generally accompanied ſuch Melancholy Circumſtances, with an *Antidote* ſufficient to combate their Malevolence. The Fame and Reputation which ſuch Perſons leave behind them, and which always ſhines cleareſt *out of the Land of Darkneſs*, and ſtretches out with their dead Bodies, uſually adminiſtring ſuch additional Conſolation, as may ſerve to Buoy up the Spirits of their Friends, under the heavy preſſure of their encroaching Sorrow. And if ever that Comfort was abundantly indulged, it is now imparted in a moſt eminent Degree, to the ſurviving Lamenters of this departed *Heroe*; than whom, as none has gone to the Grave more univerſally regretted; ſo none will live more generally or more laſtingly, in the Remembrance and reſpect of all

that

that knew him. And now, as I have performed my Duty to the *Living*, by ſhewing them what Advantages may accrue to them, from a due Reflection upon the certainty of Death; ſo give me leave, to acquit my ſelf in ſome meaſure of my Reſpects *to the Dead*, by hinting to you ſome few of thoſe many excellencies, by which he was elevated very conſiderably, above the common rank of Men. But leſt too great a Variety of matter, ſhould make my Diſcourſe confuſed and rambling; I ſhall therefore confine my imperfect Character, to theſe three Qualifications in which he was moſt eminent, of a Gentleman, a Patriot, and a Soldier.

Firſt. Then, let us conſider him as a *Gentleman*; and we ſhall find him poſſeſſed of all thoſe accompliſhments, which intitle a Man juſtly to that Honourable appellation, and recommend him to univerſal Eſteem. Beſides the felicity of an Illuſtrious Extraction, of an Antienter Date than the *Norman* Conqueſt; (for which he afterwards over-paid his Family, by imparting to it greater Luſtre than he borrowed from it) he was ſingularly remarkable

for thoſe commendable embelliſhments, which diſtinguiſh a Man of Senſe and Breeding, from the leſs refin'd part of human kind: His converſation was familiar and engaging, his Wit lively and piercing, his Judgment ſolid and diſcerning; and all theſe ſet off by a graceful Perſon, a chearful aſpect, and an inviting Air; his *Natural Abilities* were cultivated and improved, by the *Additional Advantages* of *Travel* and *Experience*; to his own reputation and the Credit of his Country, much of his *Youthful time* did he ſpend *abroad*; by which his *Riper Years* were qualified, to become more uſeful and ſerviceable *at home*; he made it not his Buſineſs, (as to many have done) to glean the *Follies* and the *Weakneſſes* of thoſe Nations he converſed with, and to Traffick only in *Bells* and *Bawbles*: but imported ſuch things as deſerved his application, and inriched his Mind with their *moſt valuable Commodities*: He pryed into their *Cuſtoms*, their *Politicks*, and their *Strength*, without being partially Byaſſed in their Favour; returning, as he went out, *a True Engliſhman*; and valuing more highly the *Conſtitutions of his own Country*, by com-

comparing them with the Miſmanagements and irregularities which he had carefully obſerved *in the Government of others*: Thus did he wiſely endeavour to fit himſelf, more for *Service* than for ſhew; looking, upon *Language* and *faſhionable Breeding* (in which however he was verſed as well as any Man) but as the becoming *Trappings* and *Furniture*, of his more *conſiderable ſubſtantial Improvements*: Beſides all which he was particularly taken notice of, for a ſurprizing largeneſs and generoſity of Soul; ſuch as ſet him above the little Temptations of private intriguings and narrow Deſigns; being always ready to make his *own Intereſt truckle* to the Advantage of *others*, or the Service of the *Publick*: By ſuch Methods as theſe he gain'd Eſteem every where: and had the general commendation from all Tongues, of being, what ſo many aim at, and ſo few attain to, *a Compleat* Engliſh *Gentleman*. But

Secondly, Let us conſider him a *Patriot*; and we ſhall find his affection to his Native Country, to have been as diſintereſted, as it was firm and exemplary: His earlier Years were ſpent

abroad in her Service, and in the Honourable Fatigues of a Foreign War; nor could all the Allurements of Royal Favour (which would largely have been ſhowred upon ſo conſiderable a Man) bribe him afterwards to forſake her Cauſe, or to eſpouſe a Party oppoſite to her Intereſts; he ſtuck cloſe to his *Honour*, and his *Love to her*, tho' at the Expence of a valuable *Employment*, and much more valuable *Expectations*; he laid down his Commiſſion with a chearful reſignation, when he could no longer keep it without diſſerving her, for whoſe ſake and ſafety he accepted it before; and expoſed himſelf readily to a voluntary Baniſhment, rather than he would be a Spectator to thoſe Miſeries, which were about to exerciſe his Native Land, and to which he could *then* apply no remedy: Since that how vigorouſly did he contribute his aſſiſtance, to our *late happy Revolution*! and how firm and unalterable has his Adherence been, to *the beſt of Princes and of Governments!* and all this, without being acted by thoſe little Motives of advancing his Fortune, or his Figure in the World; but receiving all his deſerved preferments,

ments, as the Favours of a Prince whom he valued more for his Perſonal Vertues than for his Royal Bounties; and only eſteeming them as the Inſtruments and Opportunities, of being more ſignally and ſucceſsfully uſeful to his Country. How freely ever after did he expoſe himſelf to Danger, whenſoever her Honour or Advantage called upon him! till at laſt he ſealed his tenderneſs for her, with the higheſt expreſſion of it that could be given, *Greater Love than this has no Man, that he lay down his Life!* This did he for *his dear Country*, fighting in her Cauſe, againſt her moſt powerful and moſt inveterate Enemies; and teſtified a ſenſible Concern at his Death, *That he had not another Life to Sacrifice, for the Advancement of her Intereſt and the Service of his Prince*: And he met with a grateful return of Love; ſince few, if any, have ever had the Happineſs, to be ſo much *the Darling of all ſorts of People*, or to be attended to their Grave with ſo general a Sorrow. But

Thirdly, Let us conſider him a *Soldier* and here we ſhall find him vigorous and active; ſurprizingly brave in the

moſt dangerous Emergencies; and eagerly catching at all Opportunities, in which he might ſignalize his *Courage* without forfeiting his *Judgment*: If all the other Actions of his Life were ſilent, *Athlone* would ſpeak both his *Valour* and his *Conduct*; an Action, in which I know not whether was more wonderful, the *Attempt*, or the *Execution*; *both of them were admirable, and both his own.* I appeal to thoſe who were under his Command, if he ever refuſed to take the firſt Eſſay of danger; or addreſſed to them in other Language than that of the great *Julius*, who required, and expected nothing more from his Legions, than that *they would follow where he led the way*: and yet, with all this ardour of an invincible courage, he was not of an uneaſy turbulent diſpoſition, or over-apt to be engaged in idle quarrels; for as the ſweetneſs of his Nature, and the politeneſs of his education, hindered him from offering an affront to any Man; ſo the modeſt ſenſe which he had of his own juſt Merit, would not ſuffer him to ſuſpect, that he was deſigned upon by others; the *Fire* then of his temper worked calmly and regularly,

larly, like that *vital warmth* which cheriſhes the body, and is ſubſervient to the great ends of *health and livelineſs*; whilſt that of too many others, reſembles the *malignant heat of a Feaver*, which boils up into *folly and diſtraction*: He loved all Souldiers, he lived amongſt them, and he died like one; and ſince he was no leſs beloved by them, I have hopes, that the deſire of revenging his death, may prove a ſharper Spur to their future undertakings, than even *his preſence* formerly and *great example*; that ſo the juſt anger which his loſs works in them, (the loſs of a *Patron* as well as of *a Leader*) may ſend thouſands of our adverſaries to wait upon his Ghoſt, and make *Sampſon's* character be applicable to him, *that the Enemies which he deſtroyed by his death, were more than thoſe which he ſlew in his Life.* Thus have I acted like that *Painter*, who drawing the picture of a *young Noble-man* ſome days after he was buried, was fain to fall vaſtly ſhort of the *beautiful Original*, and could only copy out *a very faint reſemblance*: in like manner have I dealt with *my preſent ſubject*; giving you only *ſome imperfect lines* by which you may be juſt able to *gueſs at the party.* Such then, as *fame* and *your*

own knowledge will more fully *decipher him* was *this Great man*, who is now but a cold neglected Lump of Clay: Death, *which is the end of all Men*, has asserted its Jurisdiction over *him* also; I mean, over as much of him as could dye; for his unblemished reputation is exempted from mortality, *Death has no farther dominion over him.* Tho his *carcass* must be configned to *worms and putrefaction*, yet the *memory* of his great Actions shall for ever *live and flourish*; in whatsoever parts of the Earth, *an accomplished Gentleman, a zealous lover of his Country, or a deserving Commander* is remembred with respect to the name of *Tolmach* who was eminently all these, shall never fail of an honourable mention.

Let us then attend him to his Grave with decent expressions of a *manly* Sorrow; let no mixture interfere of *weakness* or *effeminacy*; nothing unbecoming the person we mourn for: but let us take our leave of him at the Dormitory of his Ancestors with the Prophet's Lamentation, *Alas my Brother!*

And let us, who are yet living, so duly and seriously *lay to Heart*, not only his end, but that of all men else; that

that whenſoever this common lot of Mankind, ſhall (as it once muſt) be ours in particular; we may leave behind (as he does) the odour of a good Memory, and only exchange this Life for a better. *Which God of his infinite Mercy grant we may all do through the Merits and mediation of our bleſſed Redeemer, to whom with the Father and the Holy Spirit, be aſcribed all Honour, Power, Might, Majeſty and Dominion, henceforth and for evermore.* Amen.

F I N I S.

A

SERMON

Preached at

WHITE-HALL,

March, 3. 169$\frac{4}{5}$.

Upon Occaſion of Her Late

Majeſties Death;

Before the

Right Honourable the Counteſs of *Derby*, and the reſt of the Mourning Ladies.


BRITISH MUSEUM

A

SERMON

Preached at

WHITE-HALL,

Upon Occaſion of Her Late Majeſties
DEATH.

JAMES I. 2.

My Brethren, count it all Joy, when ye fall into divers Temtations.

LEſt the ſharpneſs and ſeverity of our late Affliction, which is not confined within the bounds of theſe Kingdoms, but ſheds its influence over the greateſt part of Chriſtendom, and takes them in for our Fellow-mourners; Leſt this (I ſay) ſhould tempt us to murmur and repine, to exceed the

the juſt Bounds of Moderation and Prudence, and to quarrel at the Unſearchable diſpenſations of an all-Good and All-Wiſe Providence; I have therefore choſen to entertain you at the preſent, with ſome ſuch ſeaſonable and uſeful Meditations, as may direct us to be eaſie under the moſt grievous Circumſtances; and by a happy kind of Chriſtian Alchymy, to turn Judgments themſelves into Bleſſings. And indeed, there is nothing in which Men are more generally miſtaken, than in the wrong Notions they uſually entertain, concerning the various Diſpenſations of Providence in this World: Becauſe Proſperity carries with it preſent Satisfaction, and is ſet off with a little Tinſel bravery, they are apt to magnifie and admire it; and are as prone to decry and vilifie Adverſity, becauſe it is accompanied with ſome ſenſible uneaſineſſes, and has no gay Pageantry, to recommend it. Whilſt Men will thus take up with outſides and appearances, and ſuffer their Judgments only to play upon the Surface of things, it will be hard to perſwade them, That the former of theſe is commonly a ſnare, being followed by a train of moſt dangerous

gerous Conſequences; and that the latter is frequently a Bleſſing, being happily attended with conſiderable Advantages: Yet to him that examines things calmly and impartially, this ſeeming Paradox will be evidently made out; and the Apoſtle will appear to have very good Grounds, for exhorting all Chriſtians to rejoyce and triumph, when they find themſelves encompaſſed with manifold Afflictions; not only to undergo them with ſuch a ſtedfaſt firmneſs and ſerenity of Mind, as ſome of the Heathen Philoſophers applauded and attained to; but to carry their Reſignation to a pitch much higher, to which nothing but Chriſtianity could ever yet arrive, by finding juſt matter of Joy and Conſolation, in thoſe miſconſtrued occaſions of Sorrow and Uneaſineſs: *My Brethren*, ſays he, *count it all Joy, when ye fall into divers Temptations.*

The words afford us this ſingle propoſition, which I deſign for the ſubject of my following Diſcourſe, namely, That whatſoever Afflictions may at any time befall us, if we conſider them duly as Chriſtians ſhould do, they afford juſt matter of Joy and Conſolation.

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The Truth of this Aſſertion will undeniably appear, from theſe three following Conſiderations.

Firſt, From the Nature of our Temptations or Afflictions.

Secondly, From God's Deſign in expoſing us to them.

Thirdly, From the Conſequences which attend them.

Firſt. Then, from the Nature of our Temptations or Afflictions it will evidently appear, that whenſoever they befall us, if we conſider them duly, as Chriſtians ſhould do, they afford juſt matter of Joy and Conſolation.

Indeed, if we are unaſſiſted by Grace and Religion, if we are left to our ſelves to wreſtle with Afflictions, the natural Man is unable of himſelf to extract Honey out of Wormwood, or to make ſuch better Potions become ſweet and Palatable; but if we bring them to the Bar of Religion, and try them by the Laws and Maxims of Chriſtianity, we ſhall find all their Uneaſineſs to drop off and fall away, and to be happily ſucceeded by Comfort and Satisfaction. All thoſe troubles and Afflictions which touch Men moſt ſenſibly,

ſenſibly, and are the moſt likely means to diſturb and diſcompoſe them, may be reduced under theſe ſix Heads; The loſs of Reputation, the Loſs of Riches, the loſs of Liberty, the loſs of Friends or of Relations, the loſs of Health, and the loſs of Life: Under theſe may be comprehended all manner of Temptations; and if we examin them ſeverally and diſtinctly, we ſhall ſee this Doctrine verified in each particular of them, that they afford us juſt matter of Joy and Conſolation.

I. Then as to the loſs of Reputation; This indeed is looked upon by the Natural Man, as a very ſharp and grievous Misfortune; it makes him mean and contemptible in the Eyes of the World, to which he chiefly deſires to recommend and approve himſelf; it expoſes him to ſlights and diſreſpects; all Men ſhun and avoid his Society, as if his Infamy were Infectious, and think it baſe and ſcandalous to be ſeen to converſe with him: he is the common Theme of abuſive Tongues, the mark of malicious Eyes, and the *putting forth of the Finger*; and the beſt that he can hope for, is to be ſo far deſpiſed, as at length to be forgotten

and diſregarded: This is a Condition which ſeems ſo deplorable, that we have Reaſon to call Chriſtianity to our Aid, to enable us to ſupport it with any tolerable Satisfaction; but how ſoon will that plain all the Roughneſs and Unevenneſs, and make this rugged proſpect appear ſmooth and level! That will repreſent to us, That Credit and Reputation in *this World*, *are* generally the Portion of *the Children of it*; That *if we were of this World, the World would love us, and ſpeak well of us*; That all the malicious Reflections it can caſt upon us, are but ſo many proofs of our Eſtrangement from it; and ſhall we then be ſorry, *that the Lot is fallen to us in a fairer Ground, and that we are entitled to a more goodly heritage?* For this very Reaſon it is, that our Saviour commands us *to Rejoyce and be exceeding glad, when Men revile us and perſecute us* with their Tongues, *and ſpeak all manner of evil againſt us*, becauſe this was the Condition of good Men in all Ages, *ſo dealt they with the Prophets which were before us*; a Chriſtian will conſider when he is thus afflicted, that he either ſuffers by his own Fault, or by that of others; if by his

his own, he may be ſorry for his Fault, but ought to rejoyce and Triumph in his ſufferings; ſince theſe are his attonements to God for his offences, and the means of removing his anger from him; if his Credit is impaired by the Fault of others, he will pitty and forgive his Malicious Enemies, and rejoyce in the Opportunity of exerciſing his Charity: were he too much wedded to worldly applauſe, it might engage him to *conform himſelf to* the Faſhions of *this World*, to make Fame and Reputation the end of his Actions, and to terminate his deſires and expectations there; and therefore he has all imaginable Reaſon to Rejoyce, that the World does not uſe him well enough to make him grow fond of it; he will ſatisfie himſelf with the Senſe of his own Innocency, till God ſhall think fit to vindicate his Reputation; and ſhall eſtabliſh his Credit with his own *Euge*, with a *well done good and faithful Servant*, before the whole Theatre of Heaven and Earth. Thus will the good Chriſtian comfort himſelf under the Loſs of Reputation, Rejoycing in the mean time that he is made like unto his Saviour, who *was deſpiſed and rejected*,

ſlander'd and reviled, yet chearfully *committed himſelf to God, who Judges Righteouſly.* But

Secondly, As to the loſs of Riches: Theſe are much dearer to moſt Men than their Reputation, and therefore the loſs of them is more tedious and inſupportable. To theſe the Natural Man is indebted for all the Pleaſures and Conveniencies of Life; for the gratifying of his Sences, and the pleaſing of his Luſts; and for ſuch a Man to be deprived of his Wealth, is to loſe that upon which he has his only reliance, for making his Life Comfortable and Delightful; this is the Purchaſer of all his Enjoyments, the grand purveyor that makes Proviſion for the Fleſh; neither can feaſt his Appetites, nor keep up his Grandeur, nor preſerve his Eſteem if this great ſupport of them all be once removed: The Epicure muſt faſt from his delightful Enterrainments, and the profuſe Indulging of his Senſual Appetites; the Ambitious muſt be ſtripped of his numerous Train, and the expecting Croud of bare-headed Clients; the Vain-glorious muſt part with his darling Applauſe, and that Incenſe of Praiſe which

was

was offered daily: All theſe were the inſeparable Companions of their Riches, and therefore will not fail to drop off with them: and how miſerable muſt the Condition of that Man be, who has no Taſte of any Pleaſures but what this World affords, and is at once diſpoſſeſſed of all the Enjoyments of it! But if we turn the Perſpective, and look upon Riches with the Eye of a Chriſtian, how little will theſe magnified Objects then appear, and how truly will they ſhrink to their own narrow dimenſions! He *puts not his Truſt in uncertain Riches*, and therefore loſes not his Dependance when *they make themſelves Wings to fly away from him*; he conſiders that they are nothing but a little Earth, which the Sun has put a price upon by giving it a Colour; that they are clogs and incumbrances to the aſpiring Soul, which cannot ſo eaſily take its Flight, and raiſe its ſelf to Heaven, with ſo much Droſs about it: he is glad that he is freed from thoſe grand Incentives to carnal Pleaſures, thoſe Harbingers of Sin, and Inſtruments of Deſtruction; That the ſnare is removed which is ſo uſually *an Occaſion of falling*; and that wealth placed

ced out of his reach, which is oftentimes laid out to buy Repentance: If his Table is adorned leſs plentifully or artificially, he is thereby leſs liable to intemperance and exceſs; if the croud of viſitants is not ſo great as formerly, he is thereby leſs expoſed to Vanity and Pride; if he finds leſs Reſpect paid him now than before, he thereby learns how ſlight a Foundation the Worldling builds upon, and is taught to endeavour at more durable Advantages: Thus does he make his loſs beneficial to him, by improving in *Godlineſs*, which is *the greateſt Gain*; *he has learned* (with the Apoſtle) *in whatſoever State he is, therewith to be content*; and therefore *knows how to be abaſed, as well as how to abound*; *how to ſuffer need, as well as how to be full*: In a word, he can *bleſs the Lord* with *Job*, for reducing him to that State, *in which he came into the World*, and in which he *muſt go out of it*; and who by withdrawing the Conveniencies and Advantages of this Life, has happily obliged him to contend for a better. But

Thirdly, As to the Loſs of Liberty: Reputation and Riches are things independent of us, and for which we muſt be beholding to ſomething without us; but Liberty is the Birthright of every Man

Man, we bring our Title to it into the World with us, and the loſs of it is a moſt ſenſible affliction, to him that conſiders it as a Natural Man. To be ſhut up from all delightful Society, and to converſe with nothing but Walls and Grates; to forego all our pleaſing Aſſignations, our divertive Journeys and entertaining Walks; to be wholly confin'd to the narrow proſpect which a Priſon Window can afford us, and to be blind in a manner to all the World beſides; to ſee no grateful Viciſſitude of Seaſons, no chearful variety of the Works of Nature: Nay, perhaps to be Fetter'd and Chain'd down to the Ground, as if we were one piece with the Earth we lie upon, and were growing again to our original Clod. Theſe are Conſiderations ſufficient to diſtract any one, that is not furniſhed with the aſſiſtances of Grace and Religion; but let us reflect upon them according to their Dictates, and we ſhall find the caſe to be very different: Thoſe Walls and Bars which ſhut in the Chriſtian, ſhut out the temptations and allurements of the World, and are rather his defences than impediments; to him, his Priſon is his bulwark, that ſecures him from thoſe enemies, which would

elſe preſs in upon him; his mind, whoſe freedom he only values, enjoys by this a greater liberty; it has nothing to obſtruct, or to divert its flight, but can range in contemplation, without the leaſt diſturbance; his Body indeed is ſhackled and confined, but does not that it ſelf fetter and tye up his Soul? and therefore he that has put that under reſtraint, has only made a Priſoner of his Goaler. How well may he rejoyce, that his time is all his own, that he is freed from the neceſſity of impertinent viſits, from the dangerous temptations of idle Company, and has leiſure to take himſelf to task without any interruption, and to try and examine the very bottom of his Heart! how intimate a communion may he keep up with God, who is ſecured againſt all things that may withdraw him from it! and how happily may he convert a Dungeon into a Temple, by making it the Houſe of Prayer and of Praiſes, and having it conſtantly Illuminated with the light of Gods Countenance! Thus will the Chriſtian turn this affliction into matter of Joy; ſince the confinement of his Body is the enfranchiſement of his Soul, and gives

that

that opportunity to act with greater freedom. But,

Fourthly, as to the Loſs of Friends and Relations. This is a Calamity extremly piercing, and which ſeems to juſtifie a ſenſible concern; becauſe it appears to act generouſly on the account of others, and does not openly diſcover that Principal of Self-Love, to which however it truly owes its beginning: When this affliction ſurprizes the Natural Man, he judges himſelf without Comfort, becauſe without Remedy; loſt Reputation may be re-eſtabliſhed, loſt Riches may be Recovered, loſt Liberty may be Regained, but the loſs of a Friend or Dear Relation, is beyond all poſſibility of being Retrieved. Muſt he never more enjoy that delightful converſation, that agreeable commerce and familiarity with his Friend? Shall he never more be bleſſed with the tender careſſes of his careful and indulgent Parents? Muſt he for ever be baniſhed from the charming ſociety of his Wife, and the pretty dalliances of his hopeful Children? are they paſſed into the Land from whence they never muſt return? and has the inexecrable Grave ſhut its Mouth upon them for ever?

ever? thus will he complain in the anguiſh of his Soul, who has no other Antidotes againſt ſo great a miſery, but what bare humane reaſon is capable of adminiſtring; he ſees nothing beyond the Grave; Death and the Pit terminate his proſpect; and therefore make up an object all black and melancholy. But the Chriſtian, whoſe Eye can pierce much farther, who can look through this *Darkneſs* into the *Land of Light*, conſiders his departed Friends with joy and ſatisfaction: He knows they have got the better of the exchange by being taken out of a miſerable World, to be admitted into a State of Happineſs and Perfection; he prefers their advantage before his own enjoyments, and rejoyces at their removal into bliſs, tho' he pays dearly for it by his own want of them; he looks upon them as ſo many Harbingers which are gone before him to prepare his way; he *longs to be diſſolved*, and *to go to Chriſt* and them, but cannot be ſo ſelfiſh or uncharitable, as to wiſh them back again with him; he is glad that his Companion is in a better Society, and that his Friend is preferr'd into an Angel; conſiders that they are got out of the

the Priſon of the Fleſh, and cannot repine at their Releaſment, tho' he is ſtill forced to drag the Chain, and bear about him his earthly Fetters; he has nothing ſo Dear, which he cannot reſign to God, or which he can deſire to be better diſpoſed of; he reflects upon the mortality of their condition, and by daily meditating that they muſt once dye, he is enabled to acquieſce in it whenſoever it happens: And ſince he is certain that God orders every thing for the beſt, he chearfully ſubmits to his diſpenſations, and joyfully concurs with the workings of his Providence. Thus will the Chriſtian comfort himſelf, for the loſs of his Friends or his dear Relations, by conſidering that they are *in the hands of a merciful Creator*, and letting his own loſs be ſwallowed up in the juſt conſideration of their advantage. But,

Fifthly, as to the Loſs of Health. This is an Affliction of ſuch extraordinary ſharpneſs, that it was reſerved by the Tempter, as his laſt Engine, to batter down the conſtancy of righteous *Job*; when he had ſtood the loſs of his Subſtance, and Relations with an unſhaken patience, yet this he ſuppoſed would

would ſhock his Reſolution: *Skin for skin*, ſays he, *yea all that a man hath will he give for his Life; but put forth thy Hand now, and touch his Bone and his Fleſh, and he will curſe thee to thy Face.* And indeed this maxime (tho' uttered by the Father of lies,) carries too much truth with it in Relation to the natural man; for, can any object be more lamentable, than to ſee ſuch a one confined to his ſick Bed? to ſee all outward Comforts withdrawn from him, and nothing within to ſupport or ſuſtain him? when his very Bed becomes a Rack, and he lies there, as if ſtretcht upon the Engine of his Torture; when an Ague chills his Blood, and turns it into Iſicles, or a Fever makes it glow like Liquid Fire; when his Body is covered over with Rottenneſs and Putrefaction, and Corruption has taken poſſeſſion of it on this ſide the Grave! how will he then roar for the diſquietneſs of his Soul, and knows not whether to apply himſelf for Eaſe and Refreſhment! Comfort is as much a ſtranger to his Heart, as ſleep is to his Eyes; and the words of conſolation are as taſteleſs and inſipid, as Muſick to his Ears, or rich Wine to his Palate:

But

But to him who has the art of ſanctifying afflictions, and of breaking their force by a Chriſtian Reſignation, all things will put on another ſemblance: Sickneſs, to ſuch a man, is but a different way of mortifying the fleſh, which muſt otherwiſe have been done by humiliation, abſtinence, and ſuch other methods of ſelf-denial; a means to make us weary and out of conceit with this world, to which we are wont to be too fondly devoted: It is a mark of Gods care and paternal love, the correction of a tender and indulgent Father; a ſign that he has not utterly caſt us off, but is willing to draw us to him by one way or other. Hear it is that the Chriſtian diſengages himſelf wholly, from the blandiſhments and allurements of this preſent Life; that he gets looſe from every thing that ſtands between him and Heaven, and ſhakes off all the hinderances of his Union with God; his vigorous Soul is juſt upon the wing, and waits impatiently for Death to give it its general diſcharge; and while he is thus panting and longing after God, God cannot be ſuppoſed to abſent himſelf from him; *he makes his bed in all his ſickneſs*, ſupplies with his

his own preſence all other advantages, and by the comfortable Refreſhings of his Spirit, *he cauſes him to hear of joy and gladneſs, and makes the bones which he hath broken to rejoice.* Theſe Conſiderations will ſupport the Chriſtian under the great temptation of ſickneſs and infirmity: Since he is then but treading a rougher path to happineſs, and is ſtill upon his way towards God and Heaven, though the circumſtances of the Road may be tireſome and uneaſie. But,

Sixthly and laſtly, As to the Loſs of Life. This is to the Natural Man the moſt diſtracting and confounding of all afflictions; it for ever puts an end to all his enjoyments; it divorces him from the world, to which he is faſtened rivetted by all the ties of Intereſt and Inclination; for all the beauteous entertainments of his Senſes, it only preſents him with a univerſal blank; it tears him from his Poſſeſſions, his Friends, and his Relations; he muſt now leave all the engaging entertainments, all the agreeable ſocieties and diverſions, to which he has been accuſtomed and familiar from his Cradle; and has no proſpect of any ſuitable compenſation for them: To ſuch a Man as this

this, Death comes arrayed in all his pomp of terror; if he looks upon this world, which he is about to take leave of, he finds that he is parting with his deareſt Companion, the delight of all his ſences, and the comfort of his Soul; if he looks upon that world which he is about to go into, he has made no acquaintances there, ſecured no intereſts, engaged no friendſhips to make his future abode delightful and agreeable; if he is ſo ſtupid and inconſiderate, as to have no proſpect of the miſery that awaits him, yet at beſt he ſees nothing before him, but darkneſs and confuſion, *a Land* of Silence, *where all things are forgotten*: But the dying Chriſtian who examines things duly, finds ſufficient cauſe of triumph and rejoycing; he has no ſuch intimate engagements with the world, as may render it inſupportable to him to part from it; he has nothing of Earth to hang heavy upon his Soul, or to weigh it downwards to this dull center of Corruption; it is long ſince that the world and he took leave of one another, he has a long time been dead unto that, *having mortified his members which were upon the Earth*; he can have no regret for parting with that, of which

which he never entertained any tolerable good opinion, all whoſe advantages he hath found to be but Vanity, and all its entertainments *Vexation of Spirit*: Nay, he reflects upon what he is to leave with comfort and ſatisfaction; he parts with nothing but an inveterate Enemy, which has all his Life long been endeavouring to deſtroy him, has ſtill put ſtumbling Blocks in his way to Heaven and Happineſs, and has been miſleading him from the Paths of everlaſting felicity; the warfare is accompliſhed, the difficulties overcome, with which he has always been obliged to encounter, and he is now going to receive the reward of his Labours; he is lying down in Peace to take his reſt, with aſſurance of waking to a Joyful Reſurrection; and that King of Terrors appears no otherwiſe to him, than as a grim Meſſenger that comes upon a welcome Errand, or a rough guſt of Wind, that blows him into the harbour. After this manner will the ſerious Chriſtian diſarm Death it ſelf of its Sting and of its Terror, by reflecting on it, as the paſſage out of a troubleſome World, and the entrance into another of eternal felicity.

Thus

Thus have we viewed the different aspects, which the several most grevious Temptations put on, according to the various ways in which they may be considered; and we may from hence conclude, that however frightful they may appear to the natural Man, yet to the thoughtful Christian they are matter of Comfort; and if we seriously reflect upon the nature of afflictions, we have just reason *to count it all Joy, when we fall into divers temptations.* But,

Secondly, from the consideration of Gods design in exposing us to afflictions, it will evidently appear, that whensoever they befal us, if we reflect upon them duly, as Christians should do, they afford just Matter of Joy and Consolation.

Afflictions are often thus expressed by the name of Temptations, because they are tryals which God vouchsafes us with a gracious intention of promoting our advantage: for either he sees something in us which ought to be corrected, and then God lays his heavy hand upon us, in order to make us reflect upon our errors, and consequently to qualifie our selves for pardon and forgiveness; or else he has a mind to exer-

ciſe our faith and our patience, in order to fit us for the great recompence of reward; and both of theſe deſigns are ſo very beneficial, that they are abundantly ſufficient to make us rejoyce, in the midſt of our troubles and afflictions.

Firſt then, God is ſometimes pleaſed to chaſten and correct us, in order to our amendment.

Whilſt all things go on ſucceſsfully with us and we meet with no rubs in the courſe of our affairs, we are apt to be careleſs and neglectful of our duty; but when it pleaſes God to awaken us by adverſity, we then begin to reflect upon our ways, to examin wherein we have offended, what particular tranſgreſſion God is viſiting us for, and what method we ſhould take to regain his favour: *It is good for me* (ſays *David*) *that I have been afflicted, that I might learn thy ſtatutes*; pious as he was, and cautious of his ways, yet wanted he ſometimes ſuch a ſevere Remembrancer; *Before I was afflicted* (ſays he) *I went aſtray, but now I have kept thy word*: It is the natural effect of proſperity, to make us ſecure, *to kick with Jeſhurun*, to be puffed up and proud

proud, and *to say in our hearts who is the Lord?* But when we are exercised with tryals and afflictions, then we are induced *to call upon the Lord, and to get our selves unto our Lord right humbly*; then we are *for putting away the accursed thing*, for parting with every thing that sets us at enmity with him; for devoting to the slaughter our darling Iniquities, *for bringing forth his enemies, that would not have him reign over them, and slaying them openly before his face*: And this is one of the great ends which God aims at by afflicting; *he does not delight to grieve the sons of men*, he takes no pleasure in the miseries of his Creatures; but inflicts a less punishment to secure us from a greater, and chastises us in mercy, to lead us to Repentance. And how then should he rejoyce, that is under these circumstances, when he contemplates upon the tenderness which God expresses herein? how ought he to kiss the Rod that is laid on with so kind and fatherly an intention? how chearfully should he endeavour to answer the blessed end of his inflictions, that so *God may be entreated to withdraw his heavy hand*, who notwithstanding that he seems *to hide his face from him*,

yet has not forgotten to be gracious, nor has ſhut up his loving kindneſs in diſpleaſure. But.

Secondly, God ſometimes is pleaſed to chaſten and correct us, for the tryal of our Faith, and the exerciſe of our Patience. It is eaſie to pretend that we will rely upon God, that we will put our whole truſt and confidence in him, when nothing more is required to prove that we are real, but our own bare affirming that we are ſo; it is eaſie to believe that God will feed and cloath us, when our Faith is ſupported by a plentiful Eſtate; it is eaſie to believe that God watches over us, when we enjoy the great advantages of health and proſperity; but when God ſhall ſtrip us bare of all theſe comforts; when hunger and nakedneſs, and ſickneſs and adverſity beſet us round, then to have a Faith that is ſtedfaſt and unmovable in all theſe changes, this is praiſe-worthy, and acceptable with God: we may think we are willing to depend upon him, but *our hearts* which *are deceitful above all things*, may delude us; and we cannot be ſure of our own Integrity, till we have gone through a Temptation of this nature; he that has paſſed

this

this Fiery Tryal, and has been thus refined *in the Furnace of Adverſity*, has then been examined by the trueſt Touchſtone, and has ſufficiently demonſtrated that his Faith is not counterfeit. But as Afflictions are ſent for the Tryals of our Faith, ſo alſo are they for the Exerciſe of our Patience: This is a Grace which can never be Practiced but in the rough Tempeſts of Adverſity; it appears (like the Rain-bow) only in Storms; but is, like that, a ſign of Mercy, and the happy forerunner of a Calm. When we are poſſeſſed of an Influence of all things deſirable, and have nothing that pinches or contradicts our Humour, it is eaſy for us to comply with the Will of God, becauſe we find it ſo conformable then with our own; it is eaſie to be contented with the Divine Diſpenſations, becauſe our Affairs are then carried on, as if we our ſelves had the diſpoſal of them; but to have our Wills reſigned to God's good Pleaſure, when that Thwarts all our Intereſts and all our Deſires; to ſubmit chearfully to whatſoever he impoſes, how contrary ſoever to our own Inclinations; this is ſuch a Patience as becomes a Chriſtian,

and which God will not fail abundantly to reward: For this is another of his Deſigns in viſiting us with Afflictions, to wean us from our ſelves, to break our ſtubborn Wills, and bend them to the Yoak which he would put upon us; and then he will take care, when this end is obtained, to make *his Yoak eaſy and his Burthen light*; and the brighteſt Crown of Glory ſhall be then ſet apart, to *reward this Faith and Patience of the Saints.* Theſe Conſiderations of God's Gracious Deſigns in all his Inflictions, either to work our Amendment by a ſenſe of our Unworthineſs, or to encreaſe our Recompence for the Exerciſe of freſh Graces, ſhould buoy up our Spirits under all our Tribulations, and ſhould forcibly perſwade us *to count it all Joy, when we fall into divers Temptations.* But,

Thirdly and Laſtly, From the Conſideration of thoſe Conſequences which attend our Afflictions, it will evidently appear, that whenſoever they befal us, if we meditate upon them duly as Chriſtians ſhould do, they afford us juſt matter of Joy and Conſolation.

A good Chriſtian is always bettered by Afflictions, he is improved by Suf-

ferings,

ferings, and made Perfect through Tryals; he is purified (like Gold,) by passing through the Fire, his Dross is purged away, and his value made unquestionable: Pride, which was the Destruction of our Humane Nature, can find no place in the midst of Sufferings; and Humility, which is the Ground work of all Christian Graces, is most successfully advanced and cultivated by them; when the Heart is made soft and tender by adversity, then is our Charity most likely to be enlarged, and we are never more apt to compassionate our Brethren, than when we our selves are Objects of Pitty: This gives us a Fellow-feeling of the Miseries of others, and convinces us how inhumane it is to be unaffected with them, by the Sense which we have of the bitterness of our own: This withdraws our dependance from the things of this World, and makes us throw our selves for Succour intirely upon God, because it gives us a sensible Experience, that he only is able to administer Relief; then is our hope most quick and lively, when it has so large a Field to range in, and that we find our selves possessed of nothing but all things lye open to our

Expectations; then will the Fleſh be moſt manageable and ſubmiſſive, when all the Delights and Entertainments of it are utterly withdrawn; then will the World be leaſt able to ſeduce us, when we are leaſt involved in its bewitching Vanities, and moſt fully eſtranged from its inviting allurements: Thus will Afflictions *refrain our Souls, and keep them low, even as a Child that is weaned from its Mother*; and a conſtant diſpoſition to Innocency and Purity, will be one happy Conſequence of theſe Temptations. But a greater Conſolation than any we have mentioned, is the Bleſſed reſult of theſe Calamities, and of that devout Temper which is produced by them; and that is the Favour and Protection of our God; if he takes away from us all other ſupports, it is that we may fly to him only for Succour and Aſſiſtance; and what can more fully recommend us to a Merciful Creater, than a view of the Miſeries which his Creatures lye under, and that ſubmiſs Frame of mind to which thoſe have reduced them; *they have had their evil Things in this World, and therefore ſhall* (like *Lazarus*) *be comforted in the other*; whilſt thoſe who (with

(with the Rich Glutton) *had their good Things here*, have, unleſs they have uſed them with extraordinary care, the leſs to expect of Happineſs hereafter. *Bleſſed then are thoſe that Mourn, for they ſhall be comforted; their heavineſs may endure for a Night, but Joy ſhall come to them in the Morning; they may ſow in Tears, but they ſhall reap in Joy; and he that now goes on his way weeping, and bears forth good Seed, ſhall doubtleſs come again with Joy, and ſhall bring his Sheaves with him.* Theſe Conſiderations therefore, of the happy Conſequences which attend our Afflictions, that they make us better in this World, and prepare us to be happier in the next, ſhould Powerfully engage us to *count it all Joy, when we fall into divers Temptations.*

Let us all then, in the name of God, whenever it ſhall pleaſe him to try us with Afflictions, and particularly in that heavy one which he has laid upon us at preſent, ſubmit to them with that willingneſs and chearfulneſs of Spirit, that becomes Profeſſors of our moſt Holy Religion; let us never be diſtracted as the Natural Man is, who being

being deſtitute of the helps of Grace and Religion, finds nothing in them but Sorrow and Diſtreſs; but let us conſider that other things are expected from us, ſuitable to the Advantages we ſtand Poſſeſſed of: Let us reflect upon the Nature of them, as Chriſtians ſhould, and that under all their ſeveral Circumſtances, whether loſs of Reputation, of Riches, or of Liberty, of our Friends, our Health, or Life it ſelf, and we ſhall find them to be matter of Joy and Conſolation: Let us examin the Deſign of God's inflicting them, and we ſhall find them directed to thoſe comfortable ends of our being exemplarily Penitent in this World, and eminently happy in that which is to come: Let us Reflect upon the Conſequences which neceſſarily flow from them, and they will appear to be theſe great Advantages of Conſtancy and Perfection in all Chriſtian Duties, and a Reward proportionable to ſuch Performances: So ſhall we learn to value Afflictions as we ought, to Sanctifie and Improve them to our Comfort and Advantage, and to place them amongſt the Inſtances of God's Favour and Affection; ſo

ſhall

ſhall we be qualified *to count it all Joy, when we fall into divers Temptations.* Conſider what hath been ſaid, and the Lord give you a right Underſtanding; To him, the Father, Son and Holy Ghoſt, three Perſons but one God, be aſcribed all Honour, Power, Might, Majeſty and Dominion, henceforth and for evermore. *Amen.*

F I N I S.

A

SERMON

Preach'd at the

Pariſh Church of *St. Martins Ludgate*,

SEPT. 12. 1695.

Before the Incorporated

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OF

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Parish Church of *St. Martins Ludgate*,

SEPT. 12. 1695.

Psal. CXXXIII. 1, 2.

1. *Behold how good and pleasant it is for Brethren to dwell together in Unity!*

2. *It is like the precious Oyntment upon the head, which ran down upon the beard, even Aarons beard that went down to the skirts of his garments.*

THere is nothing, in my opinion, in which the Wisdom of this City is more eminently conspicuous, nothing that more effectually con-

contributes to the ſupporting of its grandeur, and to the maintenance of its proſperity, than the regular deſtribution of its ſeveral members into diſtinct Societies and Corporations: By this means, the peculiar conveniences of each are much better conſulted, their various intereſts more cloſely united, and mutual offices of brotherly affection performed more frequently and more eaſily, than if they were left after a looſer manner, under the inſpection only of a general Magiſtracy: For that, being obliged to have a publick influence, and ſuſtaining a character that is univerſal, cannot be ſuppoſed to pry ſo nicely into private concernments, to underſtand them ſo throughly, or to watch over them ſo ſucceſsfully, as thoſe, who acting in a narrower ſphere, being qualified by Education, and engaged by Intereſt, are both enabled and concerned to promote the advantages of thoſe particular Societies, whoſe Guardianſhips they manage, and of which themſelves are incorporated members.

'Tis in purſuance of this wiſe and commendable conſtitution, that the ſeveral members of this preſent Society, which juſtly deſerves an honourable mention

mention among the moſt eminent of this City, are this day unanimouſly aſſembled; and 'tis in conformity to a religious cuſtom, of hallowing ſuch meetings with a mixture of devotion, that we are aſſembled together in the Houſe of God. Love, then, and Amity, and Brotherly kindneſs, have been your conductors to this place, and they are like to be your entertainment in it: Since nothing appears to me more natural, than upon the Proſpect of an Aſſembly ſo cordially united, by all the bonds of intereſt and affection, to break out into the Pſalmiſts rapturous exclamation, *Behold, how good and pleaſant it is, for brethren to dwell together in Unity! It is like the precious Oyntment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments!*

In my following diſcourſe upon which words, I ſhall make uſe of this eaſie method.

Firſt, I ſhall examine the duty here enjoyned, and preſs its practice, from ſuch motives to it, as are contained in the words of my Text. *Behold how good and pleaſant it is for Brethren to dwell together in Unity.*

Secondly, I ſhall conſider the elegant alluſion, which the Pſalmiſt makes uſe of to illuſtrate and recommend it, and ſhall obſerve its agreeableneſs with the preſent occaſion. *It is like the precious Oyntment upon the head, which ran down upon the beard, even Aarons beard that went down to the skirts of his garments.*

Firſt, then, I ſhall examine the duties here enjoyn'd; and preſs its practice, from ſuch motives to it, as are contained in the words of my Text. *Behold how good and pleaſant it is for Brethren to dwell together in Unity.*

Unity is that inviſible band and cement of Souls, which makes the deſigns and intereſts of ſeveral perſons, become inſeparable, and of a piece; from hence reſults that agreeable Harmony of actions, which cauſes all their affairs to be amicably tranſacted, without any diſorder or confuſion: from this ariſes that complacency and ſatisfaction, which one takes in the advantages of another, which by this happy temper are made his own: This baniſhes all murmurings and repinings at the enjoyments of our Neighbour, roots out all diſſentions and animoſities, and introduces in their ſtead, an affectionate

regard

regard for the concernments of others, a tender fellow-feeling of their ſeveral conditions, and an induſtrious willingneſs to promote their happineſs, and to conſult it as carefully, as if it were our own. This is that commendable diſpoſition of mind, to which the Pſalmiſt exhorts us in the words of my Text, where he adviſes us *to dwell together in Unity*; and wherein he recommends to us the practice of it, by theſe three conſiderable motives.

1ſt, Upon the account of Duty.

2dly, Of Intereſt.

And 3dly, Of Pleaſure.

1ſt then, The Pſalmiſt exhorts us *to dwell together in Unity*, upon the account of our duty; and this ſeems couched in the word *Brethren, behold how good and how pleaſant it is, for Brethren to dwell together in Unity!*

The Relation of Brethren is ſo cloſe and intimate, that we find it generally made uſe of to expreſs the ſtricteſt tye of tenderneſs and affection; and *Brotherly love* throughout the whole Goſpel, is uſed to ſignifie the moſt perfect Union, attended with all offices of kindneſs and endearment: and therefore where-ever this Relation is found, love and agreement ſhould be its neceſſary conſequen-

ces; but the Engagements of this nature are too numerous and too preſſing, for us ever to be able to diſentangle our ſelves from them; every Perſon in the Holy Trinity, ſeeming with a ſort of Rivalſhip to contend, which ſhall lay upon us the ſtrongeſt Obligations, *to dwell together in Unity, as Brethren.*

God the Father, who is the God of Unity and Love, being deſirous to Unite the whole Race of Mankind, in indiſſoluble Bonds of Amity and Friendſhip, *made at firſt of one Blood, all the Nations of the Earth*; that by ſo near a Relation he might faſten their Affections, and tye and rivet them to one another: Thus we are all the Children of one common Parent, we are all the Workmanſhip of one great Creator. and the equal care of one watchful Providence; and therefore for us to be unwilling to perform mutual Offices of Love to one another, would appear as unreaſonable and unnatural, as if the ſeveral Branches of ſome large Family, ſhould refuſe to keep up an amicable Correſpondence, and renounce all Expreſſions of tenderneſs and affection: For ſuch and ſo great is our Obligation, jointly to conſult one anothers

thers Advantages, if we conſider our ſelves as *Brethren by Creation.*

But farther, *God the Son*, the great Example and promoter of Union, when he perfected the Work of our Redemption, did cloſely Incorporate all his followers, and make them Members of one Myſtical Body: Thus all of us are Bone of one anothers Bone, and Fleſh of one anothers Fleſh; *that ſo whether one of us ſuffer or be honoured, the reſt of us might Mourn or Rejoyce along with him*: And therefore for ſome of us to divide our ſelves from the reſt, or to ſeem to be acted by different Intereſts, is every whit as ſtrange and unaccountable, as if the Hand ſhould refuſe to provide for the Belly, or the Eyes deny to direct the Feet; as if every Member ſhould ſet up for it ſelf, and act independently from the others: For equal is the Obligation that lies upon us to be mutually beneficial to one another; ſince we are all Members of that Body of which Chriſt is the head, and are moſt nearly related as *Brethren by Redemption.* But farther yet, *God the Holy Ghoſt*, who is the great inſpirer of Love and Concord, and whoſe chief and peculiar Employment it is,

to advance the ſtrict Fellowſhip and Communion of Saints, has united us more cloſely than into one Body, by joyning us together in one Soul and Spirit: Thus all of us ſhould be acted by the ſame Affections, all of us ſhould be ſenſible of the ſame Impreſſions, and the *ſame Mind ſhould be in every one of us, whether to will or to do*; and therefore to eſtrange ourſelves from one another, or to be unwilling to diſcharge due Offices of Affection, is a proceeding as prepoſterous and abſurd, as if the Underſtanding ſhould refuſe to guide the Will, or the Judgment deny to give aſſiſtance to the Memory; as if ſome of the Faculties of the Soul ſhould neglect to contribute to the Advantages of the others: For no leſs binding is our Obligation, to be mutually Serviceable to one another, ſince we are all partakers of the ſame Spirit, and moſt ſtrictly united as *Brethren by Sanctification.* Thus every Perſon in the Bleſſed Trinity lays upon us a diſtinct and particular Engagement, to be converſant in the Duties of a Brotherly Affection, twiſting together *a three-fold cord of love, which* the wiſe Man tells us, *is not quickly to be broken.* Theſe

Theſe are thoſe large and ſpreading Obligations, by which we are engaged to live like *Brethren*, either as we are Men, or as we are Chriſtians, or as we are influenced by the Spirit of God: but there are ſome additional Conſiderations, of an extent more narrow and contracted, which give yet greater weight to the Pſalmiſts Exhortation, and more forcibly exact the Performance of this Duty; and that is, when particular Perſons have formed themſelves into one common Society; mutually covenanting with one another, heartily to promote each others Advantages, and carefully to advance the Intereſts of that Brotherhood: the ſeveral Members of ſuch a Body, have to their *Natural* and *Spiritual* Affinity, ſuperinduced a freſh Relation as *Civil Brethren*; and therefore cannot Trangreſs againſt this Duty of *dwelling together in Unity*, without adding to the violation of their other Obligations, the Breach of their voluntary Stipulation and Agreement. And thus much ſhall ſuffice for the firſt Motive to Unity laid down in the Text, which is drawn from the Conſideration of our Duty, as we are *Brethren*.

(2dly) A Second Motive which the Text afford us, is taken from the Conſideration of our true Intereſt, *Behold how good and how pleaſant it is.*

The Word טוב which we render *Good*, has a double Signification, either of Excellency or Advantage; and which way ſoever we conſider it, we ſhall find it our Intereſt to be converſant in it; for as the meaneſt and moſt groveling Souls will readily confeſs, that it is our Intereſt to Practice that, from whence we may reap ſome ſenſible Advantage; ſo any generous Spirit will acknowledge, that it is our trueſt Intereſt to be employed about that which is excellent in its Nature.

First then, it is our Intereſt *to dwell together in Unity*, becauſe it is a Duty ſo excellent in its Nature.

When Brethren are acted by the ſame Intereſts, and mutually animated with the ſame Deſigns, they make that earthly Society a Tranſcript of Heaven, and are poſſeſs'd of a Condition that is purely Celeſtial: Thoſe eternal Manſions of Peace and Happineſs are only filled with conſenting Minds, whoſe Inclinations tend to the ſame Object, who are raviſh'd with the con-

contemplation of each others Felicity, and who rejoycing in the Joy of their Fellow-Angels, Multiply and Encreaſe their own Enjoyments, by the ſhare which they take in the Happineſs of others: and what greater Excellency can humane Nature aim at, than an exact Reſemblance to thoſe Angelical beings? What Exerciſe can appear more eminent or Illuſtrious, than that which makes us live here like thoſe bleſſed Spirits, and qualifies us hereafter for their Society and Converſation. For as this is the great Entertainment of Heaven, ſo it is the ſtrait Road that leads directly thither; our Saviour has aſſign'd it as the Character of his Followers, the Mark by which he has diſtinguiſh'd them from the reſt of Mankind: This is that Livery of the Prince of Peace, by which we are acknowledged to be of his Family; *by this* (ſays he) *ſhall Men know that ye are my Diſciples, if ye love one another.* This plains all the ruggedneſs and unevenneſs of our Nature, and implants in us an obliging benignity of Mind; it roots out of our Souls thoſe perverſe Principles of Self-love and Self-Intereſt, and gives us in their room that God-

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like quality, of being diffuſive and communicative of good. Thus does this great and excellent Duty dignifie and exalt our Corrupted Nature, towards the antient ſtandard of its original Perfection; nay, ſeems to advance it to a higher level, even to a partial Reſemblance of God himſelf, For God is Unity in its moſt abſolute Perfection. But

Secondly, It is our Intereſt *to dwell together in Unity*, becauſe it is a Duty ſo very advantageous.

There is no part of our Chriſtian Duty, which reflects greater Profit upon its Practitioners, or pays their Obedience with more Advantages, than that which my Text recommends to our performance. Beſides its Conformity to the Divine Will by which it qualifies for eternal Rewards, it is attended with ſuch Bleſſings even in this Life, as may powerfully enforce the Practice of it. As diſſention is the Ruine of all Societies, ſo Union and Agreement are the ſupporters of them: by this ſo many Kingdoms and Commonwealths have crept on from weak and inconſiderable beginnings, to the higheſt pitch of Majeſty and Splendor;

Splendour; by this they have been raiſed, by this upheld; and when this has ceaſed, they have ſunk down into Deſtruction. By this, Men, who otherwiſe, like Bears and Tygers, would converſe with Fear, and at a diſtance, become not only uſeful and ſociable Creatures, but ſo many Angels, miniſtring to the Happineſs one another: If imminent Dangers are to be reſiſted, united forces are beſt able to oppoſe them; if Bleſſings are to be implored, or Judgments deprecated, united Prayers will interceed moſt ſucceſsfully; if important Deſigns are to be carried on, united Counſels will compleat them moſt effectually. How ſhall he fall, that has a Multitude of Supporters! or ſuppoſe he ſlip, how ſhall he be kept down, who has ſo many Hands to lift him up again! Unity either obviates all Inconveniencies, or Adminiſters to them a ſpeedy Remedy; and therefore he that Conſults his own true Intereſt, will be probably induced to be Converſant in it, upon the Account of its Advantage, And thus much for the ſecond Motive to our Performance of this Duty, drawn from the Conſideration of our

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Intereſt, becauſe *it is a good thing to dwell in Unity.* But

(3dly) A third Motive which the Text afford us, is borrowed from the Conſideration of our Pleaſure and Satisfaction: *Behold how Good and how Pleaſant it is.*

No circumſtances can be more deſirable, no condition more alluring, than the calm Eſtate of that happy Man, who has made it his Buſineſs to *dwell in Unity.* He enjoys all the Advantages and Satisfactions, which are poſſeſſed by thoſe with whom he is United; He is enriched with their Wealth, he is advanced with their Honour, he is diverted with their Pleaſure, and becomes Happy by their Felicity: He is free from all that ſowerneſs and bitterneſs of Soul, which palls the reliſh of the moſt eminent Enjoyments, and daſhes them all with Gall and Wormwood; Envy, that reſtleſs racking Paſſion, is an utter Stranger to his quiet Breaſt, which is only filled with the Bleſſed *Fruits of the Spirit of* Unity, *Love and Joy and Peace.* If he looks abroad, he views no Objects, but ſuch as Adminiſter to his Satisfaction; he loves

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and is belov'd with equal Ardour; he ſtudiouſly endeavours to promote the Good of others, and ſees them as eager in the Advancement of his: If he turns his Eyes into his own Boſom, he ſees nothing there but Calmneſs and Tranquility; and finds within himſelf an Abridgment of that Happineſs, which his darling (Unity) would ſettle in the World: There, as in a Regular and Affectionate Society, no Tumults or Diſorders are to be met with; there is no claſhing of different Intereſts, no violent Engagements of contending Paſſions, to diſturb the Native quiet of the Place, and introduce Diſorders and Confuſions; but the ſuperior Powers rule eaſily, and the inferior ones obey willingly; and all things are managed with that agreeable Sweetneſs, as ſufficiently convinces the happy poſſeſſor of theſe Advantages, *how pleaſant a thing it is to dwell in Unity.* But the greateſt and moſt ſolid Satisfaction, which ariſes from the due performance of this Duty, is yet behind; and that is, the aſſurance which ſuch a Man has, that while he is buſied in ſo delightful an Employment, he is alſo conſulting his everlaſting Happineſs;

and

and recommends himſelf effectually to the Favour of his God, while he makes himſelf thus eaſie to others and himſelf: That the Pleaſures which he now feels in the diſcharging of his Duty, are but ſo many taſtes and prelibutions of thoſe Raptures which ſhall Reward it; and only prepare him for the Fellowſhip of thoſe United Souls, who *in the Preſence of God, have fullneſs of Joy*, and *at his Right-Hand are poſſeſſed of Pleaſures for evermore.* And thus much ſhall ſuffice for the third Motive laid down for the Performance of this Duty, drawn from the Conſideration of its Delightfulneſs; becauſe *it is a pleaſant thing to dwell in Unity.* I might here attempt to ſet off the great value of this Duty, by reckoning up the Inconveniencies of the contrary Vice, and ſhewing the ill Effects of Diſcord and Diviſion; but that I think it is lovely enough, conſidered in it ſelf, and needs no Foil, no Painters Art of Shades and darker Colours, to give theſe lighter ones more briskneſs and vivacity: If the Obligations of Duty, if the Engagements of Intereſt, if the Allurements of Pleaſure, which uſe to be the ſtrongeſt and moſt Perſwaſive

ſwaſive Motives, can Influence our Souls to the Practice of any Vertue, they all appear in behalf of this: and oh! that all theſe Conſiderations could work upon this whole Nation in general, and upon every one of us in particular, to be duly Converſant in the performance of it! to lay aſide all hatreds and animoſities, all contrary deſigns of Parties and of Factions, and to be intimately faſten'd to one another, with the bands of Amity and *Brotherly Love*! Then ſhould we all be convinced, by an experience the ſureſt and the happieſt of any, *how good and how pleaſant it is, for Brethren to dwell together in Unity*; and the moſt lofty compariſon would ſcarce ſeem ſufficient to ſhadow forth the Happineſs of ſuch a Condition. And this leads me to the Second General Head which I propoſed to diſcourſe upon, namely,

Secondly, To conſider that Elegant Alluſion, which the Pſalmiſt makes uſe of to illuſtrate this Duty, together with its agreeableneſs to the preſent occaſion. *It is like the precious Oyntment upon the Head, which ran down upon the Beard, even Aaron's Beard, and that went down to the Skirts of his Garments.*

And

And here, the first thing that seems worthy of our Observation, in this Elegant allusion of the Psalmist, is the value and excellency of that thing, to which he compares the *Unity of Brethren. It is like the Precious Oyntment.*

This *precious Oyntment*, to which the Psalmist alludes, was that which was prepar'd by God's expres command, and set apart for the anointing of the High-Priest himself; together with such other Persons and things, as were to be accounted *most Holy*; it was not to be applied to any common use, under the severest and most heavy Penalties; *whosoever Compounded any like it, or whosoever put any of it upon a Stranger, was even to be cut off from his People*, as you may see at large in the 30th of *Exodus*. It was reckoned amongst the choicest and most Estimable Treasures; thus we are informed in the 39th of *Isaiah*, that when *Hezekiah* had received Embassadors from *Merodach-Baladam*, King of *Babylon*, *he shewed them the House of his precious things, the Silver and the Gold, and the Spices, and the precious Oyntment:* Nothing of low Price was allowed of in its Composition; but

but it was made up of the choiceſt and moſt coſtly Ingredients, *of pure Myrrhe, ſweet Cynnamon, ſweet Calamus, Caſſia, and Oyl Olive*: Such was the Excellency of this *Precious Oyntment*, to which the Pſalmiſt Compares the *Unity of Brethren*; and it may ſuffice to convince us how Venerable an Idea the Royal Prophet entertained of the Eminency of that Bleſſing, which he endeavours to illuſtrate by ſo valuable a compariſon: *Unity* then is indeed like this *Precious Oyntment*, with which only thoſe are Anointed whom God deſigns peculiarly to Favour; it ought to be eſteem'd amongſt our chiefeſt Treaſures, and find a place amongſt our moſt valuable Poſſeſſions; and its Compoſition ought to be of ſuch only who are qualified by their intrinſick Value, and have a Character of worth to recommend them. But

2dly, Another thing obſervable in this Alluſion, is the *Delightfulneſs* of that thing, to which the Pſalmiſt here compares the *Unity of Brethren.*

If we will look back and conſider the ingredients of which it was Compounded, we ſhall find it made up of *Perfumes and Oyl*; the former are proper to de-

light the Sences not only of our ſelves but of others too, by ſpreading abroad their grateful Odour; the latter was made uſe of to refreſh and Exhilerate, to *cauſe the Face to ſhine*, and *to give a chearful Countenance*: And therefore from the Conſideration of this we may infer how due a Notion the Pſalmiſt had, of that *Pleaſure* which reſulted from the *Unity of Brethren*, by comparing it to that which was ſo very *Delightful*: *Unity* then is indeed like an odorous *Oyntment*, whoſe grateful ſweetneſs entertains both our ſelves and others; and whoſe balmly ſoftneſs, not only ſpreads upon the Face the Joyful Livery of Mirth and Chearfulneſs; but fills the Heart too (like *the Oyl of Gladneſs*) with a large Meaſure of Briskneſs and Alacrity. And to theſe two qualities of this Oyntment, its *Precioufneſs* and *Delightfulneſs*, the Pſalmiſt undoubtedly refers in his Character of *Unity*, when he tells us *how good and how pleaſant it is*. But

3dly, There is yet another thing obſervable in this Alluſion, and that is a Deſcription of the *diffuſiveneſs* of this *Oyntment*.

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We are told, that this *Precious Oyntment*, tho' it *was poured upon Aaron's Head*, yet was it not confined wholly to that, but *ran down upon* his other Parts, (his *Beard* for Inſtance;) nor only ſo, but was communicated in ſome Meaſure, to ſuch things as had the remoteſt Relation to him, it *went down even to the Skirts of his Garments.* And this may ſerve to let us underſtand, how juſt an Apprehenſion the Pſalmiſt had, of the largeneſs and *extenſiveneſs* of thoſe Benefits, which are the neceſſary Conſequences of this *Unity of Brethren.* *Unity* then is indeed like that *Precious Oyntment*, which, tho' it enriches the *Head*, the uppermoſt and governing Members, with the largeſt ſtock of refreſhing moiſture, tho' it imparts to them its moſt conſiderable Advantages; yet has it a due and proportionable Reſpect, to the Benefit and Intereſt of ſubordinate and inferious ones, it *runs down* upon them alſo; nay, it has a regard even to all ſuch as have any diſtant dependance upon them, and are therefore compared but to *the Skirts of their Garments*; and this Conſideration ſhould have a double good Effect; Firſt, upon the Superiors and Gover-

nors in a Society; to inform them, that they must not think to engross to themselves the entire Advantages of such a *Union*; that they have indeed a just pretension to those that are greatest and most considerable, but not so as to exclude their inferiour Brethren from such meaner Benefits as are justly their Right; but they ought to understand that this *Precious Oyntment* is poured upon them, not to rest there and proceed no farther, but to descend from them upon the rest of the Society. Secondly, This Consideration should have a good Effect upon such as are the Inferior Members. They ought to reflect how just it is, that there should be differences of Advantages as well as of Degrees, that a *Ruling* Member *is worthy of double Honour*; and therefore should never repine nor Murmur, that that is not *poured* immediately *upon* them, which is only designed to *run down to them*; but should rather Rejoyce, to see this *Precious Oyntment* shed largely upon their Governours, that so the greater Proportion of it may descend upon themselves.

And these are the things which seem most observable in this elegant Allusion of

of the Pſalmiſt, its *Excellency*, its *Delightfulneſs*, and the *Diffuſiveneſs* of its Advantages.

I ſhall Conclude this Diſcourſe, by endeavouring to make out the agreeableneſs of this Alluſion with the preſent occaſion.

As this Alluſion, conſidered in its general Extent, is juſtly applicable to any Body of Men, who are met together with amicable intentions, for the Advancement of *Unity* and *Brotherly Love*; ſo, if we will examine it a little more particularly, we ſhall diſcover ſome Circumſtances which more nicely appropriate it to that worthy Society of Ingenious Artiſts, of whom the preſent Aſſembly is principally Compoſed. If we will look back to my former Quotation, in *Exod.* 30. we ſhall find the *Precious Oyntment* which is mentioned in my Text, there termed *an Oyntment Compounded after the Art of the Apothecary*; the Alluſion (my Brethren) is borrowed from your own Calling, and therefore ſeems to enforce the Duty which it reſembles, more homely and preſſingly upon your ſelves: If therefore the juſteſt *Compariſon* of *Brotherly Love*, be taken from

your *Profeſſion*; let the higheſt Example of it be made viſible in your *Practice*; let not the works of your Vocation *riſe up in Judgment againſt you*, and upbraid you for neglecting the Duty they repreſent; your conſtant Employment reads a daily Lecture to you of Unity and Love; and you will be wholly inexcuſable if you attend not to its kind Inſtructions. Let not then, I beſeech you, a Society, ſo juſtly recommended to the good Opinion of the World, by the Worth and Learning of its Ingenious Members; by the uſefulneſs and honourableneſs of the Art it Profeſſes; by the importance of that end to which its Studies are Directed, (the preſerving or reſtoring the greateſt Temporal Bleſſing, Health) Let not this (I ſay) be defective in the main qualification which can make it valuable *as a Society*, that of *Unity* or *Brotherly Love*: You are not only oblig'd to it, with the reſt of Mankind, as ye are Men, with all Profeſſors of the Faith as ye are Chriſtians, with the whole number of the Elect, as Influenced by God's Spirit; but as ye are a diſtinct Corporation, who have enter'd into a Covenant for the Performance of this Duty; and as

ye

ye are the particular Society of *Apothecaries*, out of whoſe Profeſſion it has pleaſed God to chuſe the moſt oppoſite Similitude of an Affectionate *Unity*. In order to engage you to it, be pleaſed to conſider, that it is with leſſer Societies as it is with Kingdoms, *That which is divided againſt it ſelf cannot ſtand*: The moſt deſerving Perſons are generally the Objects of Envy, and therefore this Society being made up of ſuch, cannot be ſuppoſed to be exempted from it; It is not long ſince we have experienced the Truth of this Obſervation; and what ſo ſecure a defence againſt the Envy and Malice of others, as a happy Union amongſt yourſelves? The Government of theſe Kingdoms has lately been pleaſed to fix a diſtinguiſhing Mark of Favour upon you; and it lies in your Power to over pay this Obligation, by ſetting an Example of Unity and Concord to the whole Nation. Thus much I offer to your Conſideration, as you are a *Society*, a *Body* of Men; give me leave to add a Word or two, as you are particular *Members* of a Society.

We are told, in the Compoſition of *this Precious Oyntment*, *this Oyntment*

Compounded after the Art of the Apothecary, that all the Ingredients were very valuable; each of them by themſelves had an intrinſick Worth, which made the Union of them be ſo very conſiderable: Let this, I entreat you, perſwade every one of you, to qualifie your ſelves in your Private Capacities, with ſuch peculiar Virtues and Abilities as may make you both uſeful and worthy Members of that Society, into which you are Incorporated: Sometimes it is uſual to mix together ſuch Drugs as are of different and contrary Natures, and ſome of them ſuch as would be noxious of themſelves, unleſs they were corrected by the wholeſomeneſs of others; and this kind of Preſcription may do well for *Phiſick*, but will never ſerve to make up ſuch an *Oyntment*, as may fitly repreſent the *Unity of Brethren*: All the Ingredients here ſhould be of a ſalubrious Nature, ſhould have an Amiable Mixture of ſoftneſs and of ſweetneſs; ſince where the Caſe is otherwiſe, and the Diſpoſitions turbulent, they are ſo far from being fit to advance the Good of a Society, that they rather Corrupt, and make it Noiſome; they reſemble not

not the Compounds of this *Precious Oyntment*, but are *like the dead Flies* (of which the wiſe Man ſpeaks) *that cauſe this Precious Oyntment, this Oyntment of the Apothecaries, to ſend forth a ſtinking Savour*, *Nulla eſt amicitia inter malos*, ſays the Aphoriſm; I may add, *nec inter male moratos*, Friendſhip the Foundation of all Societies, is ſupported by Vertue, and by ſweetneſs of Temper; and the ill and ill-natur'd are both excluded from it.

Let this then be a caution to every one of you, to bring along with you upon all occaſions, eſpecielly upon thoſe wherein the Society is concerned, ſuch eaſie and complying Tempers of Mind, ſuch ſound and unprejudiced deſigns and reſolutions, of conſulting the Publick Good of the whole Corporation, rather than any narrow or contracted Intereſts; as may fitly reſemble you to thoſe precious Ingredients, which God preſcribed for the compounding of that *Oyntment*, which was to be the Emblem of *Unity* and *Love*.

May thus all of you in general, and each of you in particular, be converſant in all Offices of Brotherly Affection

ion; and by reſembling your Expreſſions of it, to the commendable qualities of your own *Precious Oyntment*, may you be ſenſible your ſelves, and demonſtrate to all others, *How good and how pleaſant a thing it is for Brethren to dwell together in Unity.*

Conſider what has been ſaid and the Lord give you the Will and Ability to Practice.

To God the Father, Son and Holy Ghoſt, be aſcribed all Honour, Power, Might, Majeſty and Dominion, henceforth and for evermore, Amen.

F I N I S.

A

SERMON

Preach'd at

St. *Catherine Cree-Church*,

Upon *Sunday* the 1st of *March*, 169$\frac{5}{6}$

Upon Occasion of the

Late Horrid PLOT.

Published at the Request of the Auditors.

A

SERMON

Preach'd at

St. Catherine Cree-Church,

Upon Sunday the 15th of March, 1685.

Upon Occasion of the

late Horrid PLOT.

Publish'd at the Request of the Auditors.

A

SERMON

Upon the Occaſion of the

Late Horrid PLOT.

EXOD. XIV. Part of the 13th. Verſe.

Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.

WE have lately been ſurprized with a diſmal Account of *an horrid Conſpiracy carried on at Home*, and have at the ſame time been no leſs Alarm'd, with the well-grounded Rumor of an *Invaſion from abroad*; and this may, perhaps, too much diſmay and diſcompoſe the Ignorant, too much affect the Thoughtleſs, and inconſiderate, who meaſuring the Forces of our Enemies by their Vanity and Preſumption,

or

or proportioning their Strength to their Malice and Inveteracy, may look upon the preſent Danger as much greater than it is, dreſs up a *Bug-bear* in their own Imagination, and then tremble at the Frightfulneſs of its appearance. But, as to be wholly unaffected with National Calamities, and to be utterly unconcern'd at the diſaſters of the Publick, is to be guilty of a Vitious Careleſsneſs, and deſerves the Imputation of a *Stoical Stupidity*; ſo, to be too apprehenſive of uncertain Hazards, to magnify a danger only that we may the better excuſe our Fear of it, is a Proceeding mean and ungenerous, unbecoming the fortitude of *Engliſh Men and Chriſtians*; ſince therefore Courage and Reſolution are at all times neceſſary either to make us deſpiſe a Danger that is ſmall, or to wreſtle and encounter with ſuch Hazards as are greater; ſince, were our Circumſtances yet better than they are, a reliance upon God, would be our ſureſt Protection; I have thought fit, to Addreſs my ſelf to thoſe who now hear me, as the Prophet *Moſes* did to the People of *Iſrael*, to make uſe of his ſhort, but Comprehenſive Exhortation; *Fear ye not, ſtand ſtill,*

ſtill, and ſee the Salvation of the Lord.

Theſe Words were directed by the *Prophet* to the *Iſraelites*, when they were all threatned with a general Deſtruction, which in human probability ſeem'd utterly unavoidable. *Pharaoh*, being incens'd at their going out of *Egypt*, to offer Sacrifice unto their God, purſues after them with his Chariots and his Horſemen, even all the Forces of the Land of *Egypt*; he overtakes them Encamping by the *Red Sea*, having the inacceſſible Mountains of *Baal-zephon* and *Pi-hahiroth* on either ſide; the only Paſſage, which Nature and the Situation of the place had left open for their eſcape, the Enemy poſſeſſed; and thereby reduced them to this ſad Election, either of Periſhing by the Sword, or by the Waves: Yet notwithſtanding their Condition was ſo very deplorable, that it made them to murmur both againſt *Moſes* and their God; we find the *Prophet* Comforting, Encouraging, and Reaſſuring them in the Words of my Text, *Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.*

Bleſſed

Bleſſed be God, the hopeful poſture of our preſent Affairs, and the Happy Circumſtances under which we now are, make our caſe ſo different from that of the *Iſraelites*, that it does not deſerve the name of a *Paralel*; I ſhall therefore conſider the Words nakedly in themſelves, independently from the Hiſtory of which they are a part, as they contain an Exhortation conſiſting of two Branches.

The 1ſt. perſwading to Courage and Reſolution; *Fear ye not, ſtand ſtill.*

The 2d. Adviſing to an abſolute dependance upon God for his Protection; *And ſee the Salvation of the Lord.*

1ſt. Then, here is an Exhortation to Courage and Reſolution; *Fear ye not, ſtand ſtill.*

By not fearing, I do not mean ſuch a dull and heavy unconcernedneſs, by which a Man is unſenſible of approaching Dangers, and careleſs to prevent or to reſiſt them; but ſuch a firmneſs of Mind and Conſtancy of Spirit, as enables one fully to bear up under them, to ſtruggle with, and overcome them: Neither by *ſtanding ſtill*, do I deſign, ſuch a ſtupid quiet, and unactive Ceſſation, by which one is contented to be a bare

bare looker on, without any vigorous endeavours for the common Preſervation; but ſuch a fixed and ſetled Poſture of the Soul, as may qualify one to ſuſtain the Shock of whatſoever Dangers, and encourage him to repel them with an unſhaken ſtedfaſtneſs. And in this Senſe it is that we ought to underſtand this pithy Exhortation to Courage and Reſolution, *Fear ye not, ſtand ſtill.* And indeed, as in Concerns of a *Spiritual* Nature, *Preſumption* is a Sin of a very deep Dye, being a poſitive Offence againſt the *Juſtice* of the Almighty; and yet *Deſpair* a greater, as directly affronting his darling attribute his *Mercy*: So alſo in *Temporal* Affairs, a too great *Security*, tho' very fatal and deſtructive, yet having ſomething in it that looks like Manhood, does not appear ſo ſhameful and ſo blameable, as a wretched *Deſpondency* and *Diſtruſt*, which proceeds from Weakneſs, and is utterly Effeminate. It is, we know, one of the Curſes denounced by God againſt impenitent Sinners, *That they ſhall Fear where no Fear is*; and whoſoever gives the Reins to this Paſſion, farther than the occaſion juſtly requires, is in ſome Meaſure liable to this Impu-

tation: That therefore we may avoid ſo infamous a Character, by the due Exerciſe of the oppoſite Vertue, let us view the Obligations which lie upon us, under a twofold Conſideration.

1ſt. As we are *Men.*

2d. As we are *Chriſtians.*

1ſt. Then, we are obliged *not to fear, but ſtand ſtill,* as we are *Men.*

Whilſt all the other parts of the Creation were formed with *Dejected Countenances,* in Token of Obedience and Submiſſion; Man was Created with an *erected Viſage,* as the viſible Characteriſtick of Majeſty and Power: And as his outward ſtructure bore all the Marks of Sovereignty and Dominion, ſo was his Soul endued with a proportionable ſtock of Courage and Reſolution; as may fully appear, by the firſt Couple's Converſing without fear amongſt thoſe very Creatures, which now to us are ſo terrible and frightful: Sin made the firſt Breach upon this inward Guard, this Armour of the Soul; that gave an Entrance to the *King of Terrours,* and to all his pale Retinue of *Fears* and *Apprehenſions*; For, as from God's queſtion to *Adam* after his fall, (*Adam, where art thou?*)

We

We may conclude that his hiding himſelf was unuſual; ſo from his Anſwer we may learn, that Fear was the Reaſon of it, *I heard thy Voice in the Garden and I was afraid:* By how much more therefore we indulge this unmanly Paſſion, by ſo much the more are we eſtrang'd from the Dignity of our Creation, and from the Purity of our firſt Condition. It is juſtly obſervable, that in all Languages, the Word uſed to expreſs *Manhood* or *Courage*, is deriv'd from that which ſignifies *Humanity* it ſelf; thus *Virtus* in the *Latin*, Ἀνδρεία in the *Greek*, גבורה in the *Hebrew*, &c. by which the common Conſent of Nations ſeems to imply, that is a quality ingrafted in, and reſulting from our very Nature; and conſequently the laying it aſide, is a degrading our ſelves from the rank of rational Creatures, and levelling our ſelves with Brutes; ſo that the Man without Courage (as well as *the Man without Underſtanding*) *may juſtly be compared unto the Beaſts that Periſh.* But as the giving up our ſelves to the unruly guidance of Fear, is the greateſt *Baſeneſs*; ſo is it alſo the greateſt *Folly*: *Peſſimus in dubiis augur Timor*, Fear is the worſt Councellor in time of

Danger; it diſtracts and confounds the wiſeſt and the beſt of Men; this caus'd *Moſes* to ſtaggar at God's Commandment; this caus'd *Elias* to fly from the Womaniſh Threatnings of *Jezabel*; this caus'd *Peter* to deny his Maker; it undermines the Strength, and betrays the Succours of the Soul, deluding it with imaginary Idea's and falſe appearances; whilſt like a deceitful Perſpective, it repreſents the Objects of our apprehenſion, nearer than the Truth, and larger than the Life: And therefore the Policy and Prudence of *Gideon* is juſtly to be commended, who proclaim'd throughout his Camp by ſound of Trumpet, *Whoſoever is fearful let him depart*; the Nature of this Vice being ſo infectious, that it oftentimes Corrupts the Neighbourhood about it. But as to *Fear* all things ſeem difficult, ſo to true *Courage* nothing is inſuperable: In the Land of *Canaan* were *Gyants*, to whom the *Iſraelites* compar'd, did ſeem but as *Graſhoppers*; yet ſaid *Caleb* and *Joſhua*, *Fear them not, they are Bread for us*; Bread which is eaten without any Labour or difficulty; which is far from diminiſhing the Spirits, that it encreaſes and augments

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the Health and Vigour of thoſe that eat it. To this ſame purpoſe we read of *Joab*, that when he Warred againſt the *Ammonites*, he began his Exhortation before the Battle with theſe Words, *Be of good Courage, and let us play the Men*; as if, being valiant, and being Men, were terms Synonymous, and only diverſly expreſſed the ſame thing. If therefore we conſider our ſelves but barely as *Men*, this Exhortation muſt be proper and convenient, *Fear ye not, ſtand ſtill.*

But if we are obliged to Fortitude and Reſolution, as we are meer *Men*; much more are we ſo, if we reflect upon our ſelves.

2dly. As we are *Chriſtians.*

It is the true and genuine property of our Chriſtian Profeſſion, to ſublimate and exalt to a higher degree of Perfection, whatever Vertues it finds implanted in our Nature: For it is a ſlander caſt upon Religion, by ſuch as are wholy unacquainted with it; and by ſuch as maintain falſe Notions of Honour, that it only ſerves to make Men *Cowards;* the *Fear of God*, is the beſt Armour againſt the *Fear of Man*, and true Devotion is the root of Courage:

By Faith our Fathers ſubdued Kingdoms, waxed Valiant in Fights, put to Flight the Armies of the Aliens, ſays the Author to the *Hebrews*. And thus indeed it ought to be, if we will but look a little backwards, upon the firſt inlet and occaſion of Fear and Apprehenſion: Original Guilt was the fatal Cauſe, of which Fear is the unhappy Effect; when the former ceaſes, the latter cannot poſſibly ſubſiſt; but as we are Chriſtians, we have renounced the one, and therefore the other ſhould neceſſarily Vaniſh: And indeed, if we conſider the Matter impartially, we ſhall always find our Sins to be the Occaſions of our Fears; not only, as they are the means of drawing down thoſe Judgments of which we are apprehenſive; but alſo, as they deſtroy that confidence and aſſurance, which we ought to have in our Almighty Protector: Fear therefore being the conſequence of Guilt, if Chriſtianity obliges us not to Sin, it at the ſame time teaches us not to Fear; and as no Chriſtian will diſpute the one, ſo no rational concluder can deny the other; eſpecially, if we take Notice, that the three moſt Eminent Chriſtian Graces, *Faith*, *Hope* and *Charity*, are abſolutely

lutely inconſiſtent with the Practice of it. And,

1ſt. As to *Faith*; we have our Saviours own Authority for it, in the 14th. Chap. of St. *Matthew*'s Goſpel; where ſtretching forth his Hand to ſinking *Peter*, he reprehends him in theſe Words, *O thou of little Faith? wherefore didſt thou doubt?* Wavering and Doubtfulneſs, which is but the firſt ſtep towards downright Fearing, being here branded (tho' the Danger was ſo imminent) with the black aſperſion of *weakneſs in the Faith.*

2dly. As to *Hope*; tho' it may allow of ſuch a mixture of uncertainty, as may ſharpen its Appetite, and make that more eager (and this it always will partake of till it is chang'd into *Fruition*;) yet ſuch a *Fear* as we now ſpeak of is utterly incompatible with it; and theſe two can no more be found together, than contraries can mutually ſuport each other, or contradictions ſhake Hands and be reconcil'd.

3dly. As to *Charity*; the beloved Apoſtle informs us, That *there is no fear in Love, but perfect Love caſteth out Fear*; now *Charity* being the Perfection of Love in its higheſt and moſt in-

tenſe Degree muſt conſequently have the deepeſt averſion againſt that forbid Paſſion, which is hereby declared to be inconſiſtent with Perfect Love. And certainly the Love of God and his Religion, can enliven Chriſtians with a much greater Warmth of Courage and Reſolution, than the bare Love of ones Country or ones Honour, could poſſibly inſpire into the Natural Man: This has been evidenc'd by a Cloud of Witneſſes: Let the Heathens brag of their *Decius* and their *Curtius*, that devoted themſelves to Death for the ſafety of their Country; we have our *Moſes* and St. *Paul*, that deſired to be made *accurſed for the Children of God*: Their *Socrates* drank his Poiſon chearfully; our *Cyprian* ſaid *Amen*, to the Sentence of his own Condemnation: Their *Scævola* burnt his Hand with an unaltered Countenance; we are able to name a whole Army of *Matyrs*, who have kiſſed the Stake, enjoyed the Flames, and ſung *Hymns* in the midſt of their Torments and Perſecutions. Thus in true Courage, the Chriſtian World as far exceeds the Heathen, as in the Motives to it, and in the goodneſs of the Cauſe. Some indeed there are,

and thoſe too many; who think Courage to conſiſt in Roaring and Blaſpheming, in ſpeaking big Words, and Tyrannizing over their Inferiors, in quarelling and duelling, in trampling under Foot all Laws and Conſtitutions both of God and Man: But theſe Things, my Beloved, ought not ſo to be: True Chriſtian Courage, ſuch as I recommend to all who now hear me, is fearful to offend God; has a reverend regard to the Laws; is obedient to lawful Superiors, courteous to equals, affable and indulgent to Inferiors; evermore grounded upon a good Cauſe, and therefore ſtill accompanied with Piety, Chearfulneſs and Reſolution. *The Wicked* indeed *fleeth, when no Man purſueth; but the Righteous is bold as a Lyon: He ſhall not be afraid for any evil Tidings*; (the Reaſon follows immediately after) *for his Heart ſtandeth faſt and believeth in the Lord.* And this leads me to the Conſideration of the

2d. Branch of my Text; namely, The *Prophet's* Exhortation to an abſolute dependance upon God for his Protection; *Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.*

Since

Since *the Race is not always to the Swift, nor the Battle to the ſtrong*, or the Couragious, *but time and chance* (as the *Preacher* obſerves) *happens to them both*; the beſt way to ſecure to our ſelves a certainty of Succeſs, is to fix our dependance upon *the Father of Lights, with whom is no variableneſs, neither ſhadow of turning*: Then tho' the Arm of Fleſh ſhould be never ſo ſtrongly exalted againſt us, yet ſhall we find, that the *Right hand of the Lord has the preeminence, that the Right hand of the Lord bringeth mighty things to paſs: It is better therefore to truſt in the Lord, than to put any Confidence in man; it is better to truſt in the Lord, than to put any Confidence in Princes.* But ſince the Mercy of God is not ſuch a fooliſh tenderneſs, or unaccountable relenting, as is ſometimes found in thoſe whom we ſtile good-natur'd Men, an eaſineſs of being wrought upon without any reaſon for it; I ſhall therefore,

1ſt. Enquire, what is to be performed upon our part, in order to fit us for the Divine Protection, or to qualify us for *ſeeing the Salvation of the Lord*. And,

2dly. I ſhall prove, that if we are ſo qualified, we ſhall certainly be Protected,

tected, we ſhall aſſuredly *ſee the Salvation of the Lord.*

1ſt. Then, I ſhall enquire, what is to be performed upon our Part, in order to fit us for the Divine Protection, or to qualify us for *ſeeing the Salvation of the Lord.*

The Lord is on my ſide, ſays the *Royal Pſalmiſt*, *I will not fear what Man can do unto me*: We muſt be ſecure that *God is on our ſide*, if we would be free from Human apprehenſions. Now to make us ſecure of this, it is not enough that we can ſay we are Chriſtians, we are Proteſtants, we are called by his Name, we are Members of the pureſt Church upon Earth. No, unleſs our Practices are agreeable to our Profeſſion, unleſs we exemplify our high calling in our Lives and Converſations, theſe are but ſo many Enhancements of our Guilt, abuſes of the manifold Advantages which God has beſtowed upon us, and are ſo far from affording us impunity and Protection, that they only qualify us for *being beaten with many Stripes.* Neither are we to reflect upon the Faults and Errors of thoſe who ſeem deſign'd for the inflicters of God's Judgments; and from thence preſently

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Conclude, That God will not fight againſt us upon their ſide: Their Offences are no extenuation of our Guilt, and the Scourge may be made uſe of, tho' it is afterwards to be caſt into the Fire: Executioners (we know) are ſeldom choſen out of the beſt of Men; the vileſt and the meaneſt are generally thought fit enough for ſuch an employment; and not only the wicked part of Human kind, but even Lice and Flies, the meaneſt Particles and Refuſe of the Creation, in the avenging hand of God, become dreadful Inſtruments of his Wrath and Indignation. The ſureſt way to give a gueſs at our own Condition, and the Circumſtances we lye under for a well provided hope of Protection, is to *Examine our own ways*; leſt otherwiſe, by endeavouring to ſhun one extream, we ſhould ignorantly and unadviſedly run into another; and avoiding *Deſpair*, ſhould be guilty of *Preſumption*. To this purpoſe, the *Royal Pſalmiſt* (in the Perſon of God) gives us this clear information; *O! That my People would have harkened unto me! For if* Iſrael *would have walked in my ways; I ſhould ſoon have put down their Enemies, and turned my Hand againſt their Adverſaries;*

verſaries: This is the neceſſary and indiſpenſible Condition, without which we have no Title to the Protection of our God. Let every one therefore amongſt us duly enquire into himſelf, and *Commune with his own Heart ſecretly*: Have I hearkened unto the Voice of my God, and have I walked in his ways? Have I diligently ſought out his Will, and carefully endeavoured to ſquare all my Actions according to that Rule? Have my Paths been the Paths of Righteouſneſs, and have I walked faithfully with my God? He that upon ſuch an Examination, finds his Conſcience bearing Witneſs for him, may Expoſtulate with the Almighty, in the Pathetical Words of the *Prophet Iſaiah*; *Look down, O Lord, from Heaven, and behold from the Habitation of thy Holineſs and of thy Glory: Where is thy Zeal, and thy Strength, the ſounding of thy Bowels, and of thy Mercies towards me, are they reſtrained? Doubtleſs thou art our Father, tho'* Abraham *be Ignorant of us, and* Iſrael *acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy Name is from Everlaſting*: But if upon a due Examination we find the contrary, as I fear it is the caſe of too ma-

many amongſt us, upon a juſt and ſerious Reflection, that we have hearkened only unto the Voice of our Luſts, and that our ways have been the ways of Death; let us then, in the Name of God, endeavour to renew our ſelves by a hearty Repentance, by a thorough Reformation; immediately ſetting about to remove our Sins far from us, by which only we can be removed from the Protection of our God: *Let every Man turn from his evil way, and from the Violence which is in his Hand*; *and God will* aſſuredly *turn and repent, and turn away from his fierce Anger, that we Periſh not.* Thus, if by a ſpeedy and ſincere Repentance, we make our Sins, that were *red as Crimſon*, become *whiter than the Wool*; God alſo will certainly do his part, *he will make us to hear of Joy and Gladneſs*, and cauſe *the Bones which he had broken to Rejoyce*: Then may we take up the *Prophet David*'s Chearful Ejaculation, *God ſhall deliver us from the Snare of the Hunter, and from the noiſome Peſtilence; he ſhall defend us under his Wings, and we ſhall be ſafe under his Feathers, his Faithfulneſs and Truth ſhall be our Shield and Buckler; we ſhall not be afraid for any*

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Terror by Night, nor from the Arrow that flieth by Day; a thouſand ſhall fall beſide us, and ten thouſand upon our Right Hand, but it ſhall not come nigh us; for the Lord is our Defence, the God of Jacob *is our Refuge.* And this leads me to the Conſideration of the

2d. Particular, namely, to prove, that if we are thus qualified, we ſhall certainly be Protected, we ſhall aſſuredly *ſee the Salvation of the Lord. Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.*

Behold, the Hand of the Lord is not ſhortned, that it cannot ſave; neither his Ear heavy, that it cannot hear; unleſs our Iniquities do ſeparate between us and our God, and our Sins do hide his Face from us; he will hear the Cry of ſuch as call upon him, yea, of all ſuch as call upon him faithfully. This we find to have been his conſtant way of Proceeding with his choſen People; *If they rebelled againſt the Words of God, and contemned the Council of the moſt High; then he brought down their Heart with Labour, they fell down, and there was none to help: But when they cried unto the Lord in their Trouble, he delivered them out of their diſtreſſes; he ſent his*

his Word, and healed them; and they were ſaved from their Deſtruction. The Truth of this Doctrine is undeniably made out, by the remarkable Deliverance pointed at in my Text. The *Iſraelites* were purſued by the whole Strength of *Egypt*; they could not turn *on either ſide*, for the Mountains that environed them, their Progreſs was ſtopped by *the Red-Sea before them*, and their retreat cut off by *the Egyptians behind them*: The poor Fugitives thus miſerably hemmed in, were a naked and defenceleſs Multitude; their very number, which yet was all they had to truſt too, was not their ſmalleſt inconvenience; being chiefly compoſed of Women and of Children; whoſe Tears and Lamentations, ſoftened thoſe Hearts into tenderneſs and compaſſion, which ſhould have been ſteel'd with Courage and Reſolution: What ſhould they do, being thus ſurrounded with horror and deſtruction? We are told in the 10th. verſe of this ſame Chapter, that when *they lift their Eyes, and beheld* Pharoah *marching after them, they Cried out unto the Lord*: And we find the conſequence to be, that the Lord heard them; and turn'd that attempt which

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was designed for their Destruction, into a signal Instance of his Favour towards them, and the utter Ruin of their insulting Adversaries. And since in this particular our Case resembles that of the *Israelites*, namely, that the Cause of the Malice of our Adversaries, is only that we will not become Slaves to the *Egyptians*; and that we will not bow down before the *Idols* of *Egypt*; but are resolved to *Offer Sacrifice unto the Lord our God*; were our Condition as helpless as we find theirs to have been (and God be Praised it is most happily different) we are as justly intituled to a Miraculous Deliverance. But we need not go abroad for Instances of this Nature, our own Experience will abundantly supply, considerable Examples of the Divine Protection. How wonderfully has God appeared in our Behalf, not only in Compleating that advantageous change in the *Government* of these Nations, by which our *Religion* and our *Liberties* were secured; but also by watching over it in a peculiar manner, and defeating all Designs which were devised for its Destruction! For, not to look backwards to former Deliverances, which are much too nu-

merous to be insisted upon at present, how wonderful a Mercy have we lately experienced! if an attempt be made to surprize us unprovided, (as in the *Invasion* at this time designed,) the *Winds* and the *Weather* conspire to keep back our Enemies till their Intentions are discovered, and their contrivances laid open: If *secret Practices* are levelled against the *Government*, and *Plots* are carried on for the imbroiling us again (as in the *Horrid Treason* so freshly discovered,) *the Providence of God* interposes for us visibly, and brings to Light the closest Machinations: Thus by the wonderful Goodness of Almighty God, no *Weapon*, no *Design* form'd against us has prospered; but *our Souls have escaped like a Bird out of the Snare of the Fowler, the Net is broken, and we are delivered.* Give me leave to stop here a little, and to take an imperfect Prospect of that most valuable Blessing, which has so lately been conferred upon us: And we cannot any way more Justly make an Estimate of it, than by considering the miseries to which we must have been exposed, had we not been rescued from them by so eminent a Providence: What *Confusions*, what

what *Diſtractions* muſt we have lain under, if by a *Barbarous and Bloody Aſſaſſination*, the *Confederate Armies* had loſt their *General*, and *Neighbouring Allies* their *Chief Magiſtrate*, *theſe Nations*, their LAWFUL and RIGHTFUL KING! and that at a conjuncture the moſt likelieſt of any, when the embaſement and ſcarcity of our current Coin, had ſpread a general uneaſineſs throughout the Kingdom; and when all theſe Perplexities were about to be encreaſed, by the additional Calamity of a *Foreign Invaſion!* The Scene of Affairs muſt have been ſo diſmal, that it requires ſome of that Courage which I have been recommending to you, to take a view of thoſe Extremities, tho' we have happily eſcaped them. But as this *Deſign* was a *Maſter-piece of Villany*; and timed with all the Artifice of cunning Malice; ſo has it pleaſed God, by his Gracious Diſappointment of it, to raiſe much *Good* out of that Evil; and to *Eſtabliſh the Government*, by thoſe very means, by which its Enemies contrived *to overturn it*: For as it muſt needs confirm the Loyalty of *the well-affected*, by ſhewing them the great Importance of *His* Safety, who is both their *King* and *Benefactor*; ſo I hope

it will open the Eyes of ſome *deluded People*, by ſhewing them the *weakneſs* and the *badneſs* of that *Cauſe*, which makes uſe of ſuch *vile methods* to ſuſtain and ſupport it ſelf. How chearfully then, upon a due contemplation of ſuch remarkable Providences, as I have juſt now been treating of, may we Exhort one another *not to fear*, ſince ſo often heretofore, and ſo ſignally of late *we have ſeen the Salvation of the Lord.*

I would to God, a due conſideration of thoſe ſeveral particulars, wherein God has appeared to eſpouſe the cauſe we ſtand for, would prevail with thoſe *who are Enemies to our Peace*, no longer to combate the workings of *Omnipotency*; but to take the advice which God formerly gave to the Houſe of *Judah*, *Ye ſhall not go up to fight againſt your Brethren, for this thing is from me:* eſpecially that ſuch among them as are *Engliſhmen*, and *Proteſtants*, would ceaſe to act ſo unſuitably to both thoſe Characters; by betraying at once their *Liberty* and *Religion*, in deſperately abetting the attempts of thoſe, who would give us nothing elſe but *Slavery* for the one, and *Popery* for the other: And this I wiſh, chiefly for their own ſakes; ſince I am not apprehenſive that they are ſo conſiderable,

ſiderable, as to bring *Danger*, but *Scandal*, upon their *Country* and *Profeſſion*. If therefore we are not ſo mad as to play booty againſt our ſelves; if we will not Fight the Battles of our Enemies, by unqualifying our ſelves for the Divine Protection; we ſhall aſſuredly find, that *God*, who *is a preſent help in trouble, will never leave us, nor forſake us*: Then may we lay hold upon all God's attributes, and engage them to fight in our behalf: the bowels of his infinite *Mercy* will yearn over us, his impartial *Juſtice*, when thus appeaſed, will ceaſe to be our Accuſer, and become our Advocate; his eternal *Truth* will ſtand bound to make good his gracious Promiſes; his unbounded *Wiſdom* will find out the method for our deliverance, and his almighty *Power* will execute and go through with it. *Fear ye not therefore, ſtand ſtill, and ſee the Salvation of the Lord*, firmly rely upon him for his Protection, and *caſt your care upon him, for he careth for you*, not that you muſt ſo far depend upon him, as to neglect the means which he has put into your hands; we ſtand not in need of a Miracle for our Preſervation, and therefore we muſt not expect one for it: Let us chearfully, and with confidence uſe our own endeavours; and God will not fail to do

his part too, in giving a Bleſſing to our undertakings: his *former Favours* are ſo many earneſts of *future Indulgences*; unleſs we make our ſelves unworthy of them, either by our *Ingratitude*, or our *Diſtruſt*. Let us Courageouſly and Undauntedly prepare our ſelves, to confront whatever dangers may oppoſe us, in the maintenance of *a cauſe ſo good and juſtifiable*: Let us arm our ſelves with *Innocence*, and Fortify our ſelves with *Faith*; *and we need not fear what Man can do unto us.* Thus being reſolved to diſcharge our Duty, let us leave the event of things to *God* and his *good Providence*; that the Glory of our Deliverance may be his alone, *in whom we live, and move, and have our Being.*

I ſhall cloſe up all, with *Joab*'s Exhortation to the Armies of *Iſrael*; *Be of good Courage, and let us play the Men, for our People, and for the Cities of our God; and the Lord do that which ſeemeth him good.*

Now to God the Father, the Son, and Holy Ghoſt, be aſcribed all Honour, Power, Might, Majeſty and Dominion, henceforth and for evermore, *Amen.*

F I N I S.

Church-Muſick Vindicated.

A

SERMON

Preach'd at

St. *Bride*'s Church, on Munday

November 22. 1697.

BEING

St. *CÆCILIA*'s Day,

The Anniverſary Feaſt of the Lovers of

MUSICK.

Publiſhed at the Requeſt of the Stewards.

A

SERMON

Preached on St. *Cæcilia*'s Day.

2 Chron. 5th Ch. 13th, and 14th. Verſes.

13. *It came even to paſs, as the Trumpeters and Singers were as one, to make one Sonud to be heard in Praiſing and Thanking the Lord; And when they lift up their Voice, with the Trumpets and Cymbals, and Inſtruments of Muſick and praiſed the Lord, ſaying, For he is good for his Mercy endureth for ever: That then the Houſe was filled with a Cloud, even the Houſe of the Lord;*

14. *So that the Prieſts could not ſtand to Miniſter by reaſon of the Cloud; For the Glory of the Lord had filled the Houſe of God.*

WE do not (I think) meet in the whole Book of God, with a more *Signal* Inſtance of his favourable Ac-

ceptance, of that Devout Employment in which we are now Converſant, (our praiſing him, and giving him Thanks, with *Voices* and *Inſtruments* of *Muſick*) than we have in thoſe words which I have now read to you, and which I have choſen for the *Subject* of my following Diſcourſe; where we find it makes up a very conſiderable part, of one of the moſt Eminent Solemnities of *Religion*, that we ever heard of under the *Legal Diſpenſation*; A Solemnity Regulated by the Wiſeſt amongſt Men; and in which we cannot ſuppoſe any thing to have been allowed of, but what was ſuitable to the Gravity and Majeſty of the occaſion: It was *Solomon's* Dedicating that Glorious Temple, which was juſtly Reputed the Nobleſt Structure in the World; and his Solliciting the Almighty, that he would *Ariſe into his Reſting-place, He and the Ark of his Strength.* To ſet off a performance ſo Remarkable as this, with all the Characters of a becoming Grandour, he Summons *the Elders and Heads of Tribes, and even all the Men of Iſrael*, to attend him at *Jeruſalem*; where having *offered up Sheep and Oxen without number*, they accompanyed the Prieſts who bore *the Ark*

Ark of the Covenant, and conducted it with Reverence into the moſt Holy place; whilſt to add to the Magnificence of the Ceremony, the *Levites which were the Singers, having Cymbals and Pſalteries and Harps, ſtood at the Eaſt end of the Brazen Altar, and with them a hundred and twenty Prieſts Sounding with Trumpets*; as you may read in the Verſes juſt preceding my Text. And certainly, if an incredible Multitude of Spectators and Aſſiſtants, if the quality as well as number of the Perſons Aſſembled, if the Statelineſs and Beauty of the Scene and Action, if a Pompous expence of almoſt innumerable Sacrifices, and a Delightful Variety of all ſorts of *Muſick*, can give Life and Quickneſs, Majeſty and Splendour to any performance; the Religious Feſtival which this Chapter gives an accout of, may juſtly challenge the *preference* above all others, that ever occurred throughout the whole *Jewiſh Oeconomy*: And therefore we find, that according to God's method of proceeding with that People, whoſe more eminent Acts of Piety he uſually Honoured, with ſome Senſible Demonſtration of his favour, he Manifeſted his Approval of this Devout Solem-

Solemnity, by filling the *Temple* with his Glory, and giving visible Tokens of his more immediate Presence. But if amongst all those Religious performances, which were severally exercised upon this Solemn occasion, we may be allowed to Conjecture or Determine, which was most valuable in the sight of God; we may (I believe) very safely conclude, that it was not the bare Assembling themselves together, nor the Costly Pageantry of their Numerous Oblations; since these were but so many dumb shews of Religion, and a compliance only with the dead Letter of the Law; But it was that *Lively* Sacrifice of *Praises* and *Thanksgiving*; that agreeable Melody, and Harmonious Consort of many Hearts and Voices, and Instruments *as one*; that drew down upon the devout performers, an unquestionable evidence of his Approbation; to this it was, that he set his own Seal, and made it (as it were) the Signal of his extraordinary Appearance: For we are not told, that he took any *publick* notice of all the foregoing Exercises of Devotion: *But* (says the Text) *it came even to pass, as the Trumpeters and Singers were as one, to make one Sound to*

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be heard in Praiſing and Thanking the Lord; and when they lift up their Voice with the Trumpets and Cymbals and Inſtruments of Muſick, and praiſed the Lord; ſaying, For he is good, for his Mercy endureth for ever; that then, (and not before) *the Houſe was filled with a Cloud, even the Houſe of the Lord; So that the Prieſts could not ſtand to Miniſter, by reaſon of the Cloud; For the Glory of the Lord had filled the Houſe of God.* Such an Authentick Teſtimony of his favourably accepting, that Religious Entertainment which employs us at the preſent; as may juſtly encourage us to Repeat the Practice frequently, and may ſtop the Mouths of all Gainſayers. I ſhall therefore ſingle out in my following Diſcourſe, from the great variety of Matter with which my Tent abounds, ſome few inſtructive and uſeful Obſervations, which may be proper to the occaſion of our preſent meeting together. And

1*ſt.* We may from hence obſerve, that *Muſick* whether *Vocal* or *Inſtrumental*, may both *innocently* and *profitably* be made uſe of in the *publick* Service and Worſhip of God.

2*dly.*

2*dly*. We may obſerve yet farther, that the proper Office of *Muſick* in the Service of God, *is to praiſe him, and give him thanks, becauſe he is good; and becauſe his Mercy endureth for ever.*

3*dly*. We may obſerve in the laſt place, how Signal an evidence God has been pleaſed to give of his avow'd allowance and approbation, of this uſe of *Muſick* in his *Service*.

1*ſt*. Then we may obſerve from the words of my Text, that *Muſick* whether *Vocal* or *Inſtrumental*, may both *innocently* and *profitably* be made uſe of in the Publick Service and Worſhip of God.

Religion, however miſtaken or miſrepreſented by ſome, is the moſt entertaining thing in Nature, attended by a good Conſcience, which is a continual Refreſhment; and Supported by the Aſſurance of God's Favour and Protection, which is the moſt certain Fund of Comfort and Satisfaction; if we take her protraiture from the Life, ſhe will appear as bright and beautiful as an *Angel*; ſet off with all thoſe Charms and raiſing Attractions, which may moſt powerfully Recommend her to our Affections; allowing and encouraging the trueſt chearfulneſs, and not claſhing

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ing with, or condemning any *Innocent* Delights: And therefore nothing has done her a greater prejudice, nothing has more hindered her Diffuſiveneſs and Efficacy, than the falſe Draughts made of her by ſome ſort of People, who would have her to conſiſt in Moroſeneſs and Auſterity: They dreſs her up like a Fiend or a Fury, they arm her with Snakes and Whips, and Firebrands; and having thus made her an Object of Loathing and Averſion, they pretend to recommend her under ſo frightful an Appearance; It is through their means, who limn her after this hideous manner, that *Muſick* her obſequious and uſeful Handmaid, has run the hazard of being Diſcarded from her Service; as if ſhe were an Attendant too light and airy, to comport with the gravity of ſo reſerved a Miſtreſs. But in this they deal with her, as they did with the other, and repreſent her much different from what ſhe really is; making that lightneſs eſſential to her, which is purely accidental; and decrying that as her inſeparable habit, which is only a looſe Garment that ſhe ſometimes wears abroad, but which ſhe always drops before her entrance

trance into the *Church*: There ſhe puts on ſuch a Compoſedneſs and Solidity, as is ſuitable to the *Sacred Offices* in which ſhe is employed, and may qualifie her to be made uſe of both, with *Innocence* and *Advantage*. And

1ſt. As to the *Innocence* of this Uſage. It would be wholy unneceſſary to inſiſt upon this *Topick*; were there not a Party of Men ſo unaccountably ſcrupulous, as to cenſure the *Harmony*, which is made uſe of in our Churches, as a ſort of proceeding extreamly culpable: Theſe then are the Perſons whom I would deſire to conſider, that that which has been the Cuſtom of good Men in all Ages, without any mark of God's diſapproval; that which is ſo often recommended to our Practice, by thoſe who have been commiſſionated to convey his Order to us; that which is the Entertainment of the Bleſt above, in their perfect State of Purity and Felicity; that (I ſay) cannot be ſuppoſed with any ſhadow of Reaſon, to contract any Guilt, or be liable to any juſt cenſure: But this (we find) was a devout Employment, in which the beſt of Men have been exercis'd fre-

frequently; witneſs the Songs of *Moſes* and *Deborah*, before the whole Congregation of the People of *Iſrael*: Witneſs the *Divine* and *Muſical* Compoſitions of *David*, *Solomon*, and others, for the Service of the *Temple*: Witneſs the Hymn that our Saviour ſung with his Apoſtles who were then the Abridgment of the Chriſtian Church, and thoſe that were afterwards, in their Solemn Aſſemblies, made uſe of by the Diſciples and Followers of our Lord. This alſo we find recommended to our Practice, by thoſe who revealed unto us the Will of God; ſuch as the Royal Pſalmiſt, almoſt in every Page; *Iſaiah* and *Jeremiah* in ſeveral places of their Propheſies; St. *Paul* in his Writings to the *Epheſians* and *Coloſſions*, and St. *James* in his Epiſtle to the Church in general; in all which we have frequent Exhortations to this Duty, as a poſitive part of our Religious Worſhip. In this we are aſſured that the Heavenly Hoſt are always happily employed, where *Cherubim* and *Seraphim* continually reſound, *Holy, Holy, Holy, Lord God of Sabbath*: Where the *Four and twenty Elders* that attend about the *Throne*, inceſſantly

chant out their *Allelujahs*; and where those who have gotten the *Victory* over the *Beast*, unanimously joyn in singing the *Song* of the *Lamb*: unless therefore we will unreasonably imagine, that God would be so far wanting to his best beloved Servants, as to suffer them to go on in a sinful course without giving them any Notice of the Error they lay under; unless we will Blasphemously suppose him so unfaithful to us, as to suffer us to be deluded by those who come to us in his Name, and who bring his own *Credentials* along with them; unless we will entertain absurd Notions of him, that he is inconsistent with himself, and admits of that in his Heavenly *Palace*, which is offensive to him upon his Earthly *Footstool*; we cannot conceive that this decent usage, which has so many Testimonials of his Favour, can be otherwise than highly *Innocent* in its self. It is true indeed, this Heavenly Art, has been sometimes abused, to the encouragement of Debauchery; and as the best things corrupted, contract the greatest illness, so has this been made an Instrument of looseness and sensuality; but if this were sufficient

cient to exclude it from the *Temple*, when purified from that Allay which debaſed it's Value; *Poetry* as well as *Muſick*, muſt be baniſhed from our Churches, and the *Pſalms* as well as *Harp* of *David*, muſt be forbidden to us; ſince the two Sacred Siſters have been equal Sufferers, having both been proſtituted to the moſt ſcandalous Employments. Let us rather endeavour to ſnatch what we can of it out of the Hands of the Prophane; to reſcue this *Virgin*, out of the Power of her Raviſhers: and to preſent her unblemiſhed at the Altar of our God, where we may joyn Devotions with her, not only with *Innocence*, but with *Advantage* alſo. In order to which end, let us conſider in the next place; what *Profit* may redound to us from ſuch a Practice. Nothing is ſo proper or ſo available as this for Compoſing our Minds, and ſetling them in a ſedate and quiet Poſture; for reducing our ſtraggling Thoughts, and fixing them to their Duty; for calming and allaying our diſorderly Paſſions, or for lifting up the Soul in a devout Contemplation: When we are thus entertained with the Employment of *Angels*, our

Thoughts naturally aſcend unto thoſe Manſions of Joy; we have an entercourſe, as it were with thoſe Heavenly Inhabitants, and our Converſation ſeems to be altogether *above*: There is in *Muſick* Θεῖόν τι, ſomething of Divinity, which Captivates the Affections, and Regulates them at its Will; it acts upon the Soul with ſuch a ſweet Violence, as is almoſt inſenſible, but irreſiſtible too; and I have heard many teſtifie from their own Experience, and I queſtion not, but we have many preſent Witneſſes of the Truth of it, that whenever they have been preſent at the Performance of this Nature, they have felt their Zeal grow warm, if it were not kindled before, and encreaſe conſiderably if it were. Is the Spirit of the Lord to deſcend upon *Eliſha*, and that upon an Occaſion, more extraordinary than uſual? A Minſtrel muſt be brought to play before him, and to make his Soul ſuſceptible of the Divine Inſpiration. Is *Saul*'s Melancholy and Deſpair to be driven away, and his Mind to be ſet in order, for the diſcharging his great Office? The *Harp* of *David* muſt apply the Medicine, and chaſe away his gloomy

gloomy imaginations: Such was the Power of that Sacred Lyre, when Tuned to the Voice of the Sweet-ſinger of *Iſrael*; and ſuch would the Effect of it remain to this Day, if it were ſtill touch'd by the ſame inimitable Hand; but the unskilfulneſs of thoſe that have played upon it ſince, has deſtroyed in a great Meaſure the *Melody* of the Inſtrument; and its *Efficacy* has leſſened, as its *Harmony* has been impaired. This Divine Art has ſuch an admirable Secret of uniting Earth and Heaven together, that the Scale of *Muſick* appears to me to be the exact Counterpart of *Jacob*'s *Ladder; with one end reſting upon the Earth*, in the material Organs that Compoſe it, and *the other end reaching up to Heaven*, in the Life and Spirit of its Performances; upon the ſeveral *Degrees* of this, *are the Holy Angels*, thoſe Celeſtial *Choriſters*, perpetually *Aſcending* and *Deſcending*; and *the Lord himſelf ſtands at the top of it*, to Countenance and Encourage the Devout Employment: Who then can with-hold at ſuch an Heavenly Entertainment, where Devotion embraces Delight, and Pleaſure ſeems to be Spiritualized, from breaking out with

the *Patriarch* into his Rapturous Exclamation? *Surely the Lord is in this place! This is none other than the House of God! And this is the Gate of Heaven!* For indeed what *Idea* can we form to our selves, of those happy Regions of Joy and Tranquility, of which this will not be a most lively Transcript? What is Heaven, but an Assembly of Saints and Blessed Spirits, in the immediate Presence of their Almighty Creator, Rejoycing in the Service of so bountiful a Master, and celebrating his Praises with their Voices and their Instruments? And such an imitation of them here, will qualifie us for their Society hereafter, when *we with Angels and Archangels, and with all the Company and Host of Heaven, shall Laud and Magnifie his Holy Name*, and this leads me to the

2d, Observation, which may be drawn from the Words of my Text, namely, That the proper Office of *Musick* in the Service of God, is *to Praise him, and give him Thanks, because he is good, and because his Mercy endureth for ever.*

The earliest Instance which we have of Sacred *Musick*, are certain Songs of Tri-

Triumph which were compoſed, to Celebrate ſome Great and Signal Deliverances; ſuch as thoſe already mentioned of *Moſes* and *Deborah*: It's firſt Introduction into the *Jewiſh* Church, was by the grateful Piety of King *David*; who appointed certain *Levites* to thank and praiſe God, in a form which he borrowed from one of his own *Pſalms*, and which are the very Words recorded in my Text; purſuant alſo to this, the Apoſtle adviſes us, that when *we are Merry, we ſhould ſing Pſalms*, for *Muſick* being the moſt chearful way of exerciſing our Devotion, ſhould therefore be appropriated to the moſt Delightful Act of Piety; and that is praiſing God for the manifold Expreſſions, of his Goodneſs and Mercy towards the Sons of Men. All other Duties of Religion, ſeem to carry ſome ſort of uneaſineſs along with them; for they either put us in mind of our ignorance and forgetfulneſs, as in hearing the Word; or of our wants and neceſſities, as in Prayer; or of our Sins and Infirmities, as in Repentance; but *Praiſe* is ſuch a Duty, as is entertaining in it's Nature, and carries no allay with it to damp our Satisfaction: To Reflect upon the goodneſs of our

God, and the many Signal Evidences which we have had of his loving kindneſs to thank him for thoſe Mercies which we have already received, and thereby put our ſelves in a condition to expect freſh Bleſſings, this is nothing elſe but the perfection of Delight, and an Employment the moſt deſirable, and moſt Raviſhing of any; *It is a good thing to ſing Praiſes unto our God, yea, a Joyful and Pleaſant thing it is to be Thankful*: And therefore this is the Religious Worſhip which is Practiſed by the Church Triumphant in Heaven, as being not at all inconſiſtent with our conveniency of the moſt conſummate Happineſs. Indeed in our times of Humiliation, in the Acts of Mortification and Self-denial, when we afflict our Souls, and keep our Bodies under; *Muſick* which is apt to elevate the Spirits, and Recreate the Senſes, would appear as impropper as *Mirth* at *Funerals*; but the Church has it's *Feſtivals* as well as *Vigils*; and where the occaſions of Aſſembling together are of a more chearful Nature, this delightful Expreſſion of our Gratitude is as Decent, as a becoming Dreſs, a Sprightly Air, or a Look that declares our inward Satisfaction.

And

And certainly if ever any People had juſt Reaſon to joyn together their Voices and their Inſtruments, and to give the greater Evidences of a Devout Thankfulneſs; we of this Kingdom are moſt eminently obliged to it, upon the Account of thoſe Bleſſings which we have ſo lately experienced; when inſtead of the Calamities of a diſmal War, we find our Souls refreſht with the *Abundance of Peace:* and with *his* ſafe Arrival and long wiſhed for Preſence, to *whom* we ſtand indebted for ſo precious a Treaſure: Peace then is reſtored to us within our Walls, Peace that Baniſher of *Diſcord*, that Mother of *Harmony*, that Band of Union to conſenting Minds, that Nurſe and Patroneſs of uſeful Arts and Sciences: This our long abſent Gueſt, condeſcends to viſit us again: Let us receive her with Hearts overflowing with *Gratitude*; with a Joy as great, as the *Advantages* ſhe imparts; as univerſal, as the Bleſſings ſhe diſpences. And O! That all the ſeveral Parties in this Kingdom, however formerly divided by Intereſt or Deſign, would Reſemble *the Trumpeters and Singers* in the Text! *That they were as one!* That they *would make one Sound*

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to be heard, in Praiſing and Thanking the Lord! That they *would lift* up their Hearts and *their Voices together, with Trumpets and Cymbals, and Inſtruments of Muſick*; and with Joint Conſent would *Praiſe the Lord ſaying, For he is good, for his Mercy endureth for ever!* How Delightful a Melody, would this Conſort of *Brethren that dwell together in Unity*! make in the Ears of God our common Father! how certainly would he teſtifie his Approbation of this Harmony, *by filling the whole Nation with his Glory*! Which brings me to the

3d. And laſt Obſervation, which may be deduced from the Words of my Text; Namely, how *Signal* an Evidence God has been pleaſed to give us, of his avow'd *Allowance* and *Approbation*, of this uſe of *Muſick* in his Service.

You may remember that I hinted to you in the beginning of this Diſcourſe, after how indulgent and engaging a manner, God was wont to proceed with the People of the *Jews*, in Relation to their Acts of more Solemn Devotion; Such of theſe as were more Eminent and Remarkable, he frequently teſtified his *Acceptance* of, by ſome viſible and

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extraordinary *Token* of his Favour; which was uſually done, either *by the Fire of God deſcending from Heaven, and Conſuming their Sacrifices and Oblations*, as in the great Conteſt between *Elijah* and the Prieſts of *Baal*; or elſe *filling the place of Worſhip with a Cloud, and with his Glory*, as in the inſtance that is now before us. And to whatſoever Religious Performances, we find theſe Marks affix'd of the Divine *Approbation*; we may very ſafely conclude of them, that not only the Scope of the Action in general, but every particular Circumſtance and Ceremony of it, was agreeable to his Will, and well-pleaſing in his Sight; For had there been a failure in any one part, God would never have ſet his own ſtamp upon it, to warrant it's Currancy and Perfection. And therefore it was not barely *Solomon*'s Dedication of the *Temple*, and his bringing the *Ark* into the *Holieſt of Holies*; but the Method and Manner alſo of his Proceedings in it, his aſſembling the Congregation, his offering up Sacrifices, his Praiſes and Thankſgivings, his Voices and his Inſtruments, whoſe uſage was confirmed, and whoſe Practice was approved of by God's Vouchſafement

ſafement of the *Schekinah*, or Divine Preſence. Let us not then queſtion at any time, (when we exerciſe this Duty after this Solemn manner, in which we find it was Diſcharged upon this Eminent Occaſion) but that God will countenance and encourage our Performance, as a moſt acceptable part of Religious Worſhip: But if we expect to have it equally approved of, our management of it muſt be with equal Decency: We muſt baniſh from it all Diſorder and Confuſion, For *the Trumpeters and Singers were as one*, we muſt take the Subject of our Entertainment from the *Oracles* of God, and not dare to introduce into his Church, any ſuch Compoſures as are not Sacred and Solemn: For they *lift up their Voices, and Praiſed God, ſaying, in the Words of the Royal Prophet, For he is good, for his Mercy endureth for ever*: Nor muſt thoſe who are converſant in this Heavenly Employment, Diſhonour God with their *Actions*, whilſt they Honour him with their *Voices*; for *they were the Levites and the Prieſts*, Perſons Dedicated to his immediate Service, to whom this part of his Worſhip was intruſted: And I would to God, that all thoſe who are

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conſtantly attendant upon this moſt Solemn Office of Religion, would conſider the Honour and Gravity of their Calling; would look upon themſelves, as enter'd into a lower ſort of *Holy Orders*, being appointed to Miniſter to *God* in his *Temple*, and would never derogate from the Sacredneſs of their Employment, by an irregular Life, or an indecent Behaviour. Then would God declare his Acceptace of this Service, by inward Aſſurances of his Favour; as he formerly teſtified his Approbation of it, by outward Evidences of his Preſence. For though the *Jewiſh* Sacrifices are ſwallowed up, in that great Oblation which *Chriſt* offered once for all; though the *Temple* which was Dedicated, and the *Ark* which was placed in it, are both Superſeded by the *Temple* of his Body, which was the true *Ark* of the Covenant of God; Yet Praiſes and Thankſgiving to our Almighty Benefactor; and this delightful way of tendring them, with the joynt Melody of *Voices* and *Inſtruments* of *Muſick*; has continued ever ſince in the Church of God; will (I doubt not) remain in it unto the end of the World; and will afterwards attend it into the Man-

Manſions of Eternity; and make a conſiderable part of its infinite Felicity. And this ſeems to me to be a Subſtantial Reaſon, why God here diſtinguiſh'd it above the other Acts of devotion, by Vouchſafing his *Preſence* at that particular Juncture, becauſe this was to outlaſt all the other Ceremonies; and to be a ſtanding Duty in the Service of his Church, when the reſt ſhould vaniſh and be done away.

And now I have gone through with the Method I propoſed; I have Vindicated the *Innocence* and *Uſefulneſs* of Church *Muſick*; I have ſhew'd upon what Occaſion it is moſt fitly employed, and have examined that Teſtimony of the *Divine Allowance*, which it has ſo eminently in the Words of my Text. And tho' it might perhaps be expected upon this occaſion, that I ſhould ſay ſomething of *Muſick* in General, of its Antiquity and Excellency, it's force and energy, of that unaccountable Activity and ſurprizing Subtilneſs, by which it inſinuates it ſelf into our Veins, mixes with our Blood, and mingles with our Spirits; *altering of a ſudden the whole inward Frame*, and leading our Inclinations whether ſoever it pleaſes, but I

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ſhall think my ſelf excuſable, if I wave all this, ſince my Subject confines me wholly to *Church Muſick*; and I have endeavoured to accommodate my Diſcourſe to my Subject; by rather chuſing to err upon the ſide of *Gravity*, than running any hazard of bordering upon *Lightneſs*. And I ſhall now add no more to detain you from the Employment which I have been recommending, but only bewail the Condition of thoſe, whoſe unhappy Averſion to *Divine Harmony*, renders them unlike to the *Saints* and *Bleſſed Spirits*, which are continually buſied in that Employment; and congratulate the Happineſs of their Circumſtances, who by their Affection to this *Sacred Art*, are qualified to joyn with ineffable Raptures, in the Song of the ten Thouſand times, ten Thouſands of *Angels*; *Bleſſing and Honour, and Glory and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever.*

F I N I S.

A

Thankſgiving-Sermon

FOR THE

PEACE:

Preach'd at the Pariſh-Church of *Richmond* in *Surry*, *Decemb.* the 2*d*, 1697.

A
Thankſgiving-Sermon
For the PEACE.

2 Chron. XX. xxviii, xxix, xxx.

And they came to Jeruſalem *with Pſalteries and Harps, and Trumpets, unto the Houſe of the Lord. And the fear of God was on all the Kingdoms of thoſe Countries, when they had heard that the Lord had fought againſt the Enemies of* Iſrael. *So the Realm of* Jehoſaphat *was quiet; for his God gave him reſt round about.*

JEHOSAPHAT was of thoſe *good Kings of Judah*, who by ſeeking *the Lord God of his Fathers, and walking in his Commandments*, was moſt eminently entituled to the Divine Protection. We find him Endeavouring throughout the Courſe of his Reign, to root out and ſuppreſs thoſe *Idolatrous Uſages* which had been introduced by ſome of his *Predeceſſours*; and to confirm and encou-

rage the *true worſhip of God*, in a Devout Attendance upon his regular Service; and we find God Rewarding this his Piety and Integrity, by Fighting his Battels, giving him ſignal Deliverances, and Crowning at laſt all his other Advantages with an undiſturbed enjoyment of Peace and Tranquility. Such alſo has been the Employment of *our Jehoſaphat*, ſince His happy acceſſion to the Crown of theſe Kingdoms; and ſuch likewiſe are the evidences which God has given, of his favourably accepting thoſe Zealous Undertakings: As he has made it His aim and buſineſs to reſcue theſe Nations from *Idolatary and Superſtition*, and to Eſtabliſh the purity of *true Religion* amongſt us, ſo has God watched over Him with peculiar Providences, he has ſtood in oppoſition againſt all his Adverſaries, and at length to compleat both His Honour, and His Happineſs, has *made his Realm quiet, and giving him Reſt round about*. Well then may we, who are Partakers of this Mercy, in a warm emulation of the Men of *Judah*, repair with *our Pſalteries, our Harps, and our Trumpets*, with all ſolemn Expreſſions of a Devout Thankfulneſs, *unto the Houſe of the Lord*, even

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the Church of our God, to magnify the goodneſs of our *Almighty Benefactour*, and to pay our grateful acknowledgment for ſo *ineſtimable a Bleſſing*.

The Occaſion of our coming together being to diſcharge this Great Duty, the Deſign therefore of my Diſcourſe ſhall be to excite you to its performance, which I ſhall attempt to do after the following Method.

Firſt, I ſhall Conſider the greatneſs of that *Bleſſing* which has ſo lately been vouchſafed unto us, *that our Realm is quiet*.

Secondly, I ſhall Enquire after the *Authour* of this *Bleſſing*, and that is *God* himſelf; *the Realm is quiet, becauſe our God has given us reſt round about*.

Thirdly, I ſhall Examine the *Method of the Divine Wiſdom*, for procuring us this *Bleſſing*; it was by putting his *fear upon the Neighbouring Kingdoms*, and convincing them that *he fought againſt our Enemies*.

Fourthly, and Laſtly; I ſhall ſhew *what is required of us* in return to this

Bleſſing; we muſt *come with Pſalteries and Harps, and Trumpets, unto the Houſe of the Lord*; we muſt give all decent and cheerful publick Evidences of a Univerſal Religious gratitude.

Firſt then, I ſhall conſider the greatneſs of that *Bleſſing* which has ſo lately been vouchſafed unto us, *that our Realm is quiet.*

The *Quiet of a Realm*, or the *Peace of a Nation*, is the greateſt and moſt valuable of all Temporal *Bleſſings*; it is the Confirmation and Security of all other Worldly Enjoyments, which cannot properly be called our own, 'till this fixes our Title to them, and warrants their Poſſeſſion. The moſt envy'd *Wealth* may be ſoon embezeled, and become the pillage of a *Licentious Enemy*; the greateſt affluence of *Plenty*, may be waſted by the rude incurſion of *Foreign Invaders*; and that Land which was before *like the Garden of Eden*, may thus be ſoon converted *into a deſolate Wilderneſs*: *Liberty*, the moſt precious Jewel of our Lives, is expoſed to the Arbitrary Power of the *Conqueror*; and *Property* in time of War is nothing but a Name, ſince the longeſt *Sword* is

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then the measure of *Justice.* Thus all those things which make our Lives delightful, to which we usually affix our value and esteem, depend in those Seasons of tumult and disorder, upon the success of a *Siege*, or the event of a *Battel:* But *Peace* is that firm and unalterable *Tenure*, by which we hold all the good things of this Life, without any danger of loss or alienation; by *that* we *sit securely under our own Vines*, and every Man *enjoys the fruit of his Labours*; *that* allows no encroachments upon the *Rights* of others, but reduces them to the Standard of *Law* and *Equity*; when *that* abounds *within our Walls*, then *Plenteousness* Flouresh*es within our Palaces*, and is not liable to the danger of too sudden an alteration; *then* are we assur'd that our *Freedom* runs no hazard, when *there is no leading into Captivity*; and that our satisfaction shall be compleat, when *there is no complaining in our Streets:* Thus are they refresh'd both in Soul and Body, to whom *is revealed the abundance of Peace.* But if ever any *Blessing* of this Nature, was highly enhanc'd and made more agreeable, by the most remarkable Characters of Honour and Advantage, *that*

Peace whoſe Concluſion we now gratefully Solemnize, may juſtly pretend to a more than ordinary Conſideration; in which we have obtain'd a *Victory* without *Blood-ſhed*, and reap'd all the profit that a ſucceſsful War could give us, without any Expence of Lives, either of our ſelves, or our fellow Chriſtians. By *this* the Credit of the Nation is Eſtabliſh'd amongſt Foreigners, who are convinc'd of the Weight and Terrour of *our Arms*, by the Beneficial Conditions which are given us for laying them down; by *this* we have gain'd what we have been contending for ſo long, the Security of our endanger'd and almoſt ſupplanted *Religion*, from that inundation of *Popery* which had like to have overwhelm'd it; the Protecting and Defending our invaded *Priviledges*, from the too viſible Encroachments of *Arbitrary Tyranny*; the reducing our *Laws* to their proper uſe, for *the puniſhment of Wicked Doers, and for the praiſe of ſuch as do Well*, which were formerly wreſted from their Primitive Inſtitution, and made to Patronize and Palliate the moſt notorious Injuſtices; and the ſettlement of our *Government* in the hands of *that Prince*, whom the Deliverance

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he wrought for us advanced juſtly to the Throne, and the general conſent of the Nation confirmed in it. Whatever *former Succeſſes* we may have met with, during the courſe of a tedious and expenſive *War*, they carried always along with them ſome ſenſible allays, that leſſened our joys, and damped our ſatisfaction; they were either accompanied with ſome loſs on our ſide, or attended with ſome diſaſtrous accident elſewhere, or embiter'd by the pain we were in for *that precious Life*, which was continually expoſed for the gaining theſe advantages: But *Peace* gives us a Pleaſure that is *pure* and *unmixed*, and has nothing that can ſully the *Beautifulneſs of the Proſpect*. If we look *backwards*, we view indeed a *Scene* of Miſeries, but ſuch as we have paſt over, and which only ſerve like *Shades* in Painting, to ſet off the *lightſomeneſs* of our preſent happineſs; If we caſt our Eyes *forwards*, we ſee nothing before us, but Quietneſs and Security, Sereneneſs and Tranquility: *Now* the Adventrous *Merchant* may purſue his Traffick, and make the Wealth of both *Indies* meet together in his Coffers, without running any hazard from Man, his fellow-Creature, yet an

Enemy

Enemy more dreadful than the Winds and Seas. *Now* may the tender and Indulgent *Mother*, look with delight upon her hopeful Iſſue, without fearing to have him called from her by Honour or by Intereſt, and expoſed to the rough Encounter of a Bullet or a Sword: *Now* may the inquiſitive and induſtrous *Traveller*, bring home the knowledge of *other* Countries *to his own*, without meeting the ill effects of Enmity abroad, or labouring under the hardſhips of Suſpicion and Impriſonment. *Peace* has opened to us the moſt diſtant Seas; *Peace* has unlock'd the remoteſt Lands; and at once gives us leave to *look abroad ſafely*, and an Inclination to *ſtay at home contendedly*; for now thoſe Contributions which we bore with ſuch uneaſineſs, (for the Carrying on a *War* that was both juſt and neceſſary, and whoſe happy Conſequence has been an *Honourable Peace*) theſe, I ſay, which like *Phyſical Potions* to a *Diſtemper'd Body*, however wholſome they were, yet were ſtill unpalatable, will ſoon be diſ-uſed and laid aſide, ſince *Peace* is reſtored to us, *that Health of the Nation, Union* which is the bleſſed effect of *Peace and Quietneſs*, as *Diviſion* is the curſed product of *War*

and

and Confusion, will once again be found within *our Israel*; and convince us *how good and how pleasant a thing it is, for Brethren to dwell together in* Unity: *This Universal Medicine* will close all our Breaches, heal all our Sores, and compose all our Differences. And I would to God, that all the divided Parties in these Kingdoms, tho' they may hitherto have been misled by Prejudice or Interest, would henceforward be at peace with one another, as God has made their Enemies to be at peace with them; and would make this our Realm quiet within it self, as God has given rest to it round about. And this leads me to the Consideration of my

Second General, namely, To Enquire after the Author of this Blessing, and that is God himself; *The Realm is quiet, because our God has given us rest round about.*

So many visible appearances of the Divine Providence, have entituled God to the sole Honour of this Blessing; that it would be a direct robbing him of his Glory, to pretend to ascribe it to any other; he having acted for us in this Case, according as he expresses himself by

by the *Prophet Isaiah*, and *I looked and there was none to help, and I wondred that there was none to uphold, then mine own arm brought Salvation:* The Lord indeed looked down from Heaven, and beheld from the Habitation of his Holiness and his Glory; his Zeal, and his Strength, and his Mercies, and the sounding of his bowels towards us were not restrained; he remembred that he was our Father, and viewed us with the tenderness of that dear Relation; and tho' *Abraham* were ignorant of us, and *Israel* acknowledged us not; tho' our greatest Humane Dependancies failed us at our need; yet he graciously reflected, that he was our Father, our Redeemer, and that his Mercy as well as his Name was Everlasting. What Power less than his, in whose hand are the hearts of Kings as the Rivers of Waters, and he turns them whether soever he will, could have chang'd the Inclinations of our Potent Adversary, from his deep design of Enmity and Opposition, to such reasonable terms of Friendship and Alliance? What Wisdom less than his, who can bring order out of confusion, could have united so many different Interests as one, and made them joyntly consent to Proposals of agree-

ment?

ment; What Goodneſs leſs than his, whoſe Mercy is over all his Works, could have pardon'd our manifold provocations, our murmuring and repining at his Diſpenſations, our groſs unthankfulneſs for former Mercies, and conferr'd on us a Favour which we ſo little deſerv'd? What *Authority* leſs than *his, towhomthe greateſt Kings are but as the duſt of the Ballance*, could have over-rul'd the Ambition of our Powerful Oppoſer, and conſtrain'd him to give up thoſe Advantages at once, which he has been ſo long and ſo induſtriouſly acquiring? God was certainly the Author of ſo unexpected an Alteration; and we may well conclude that it was the Lords doing, becauſe it is ſo marvellous in our Eyes: *Therefore not unto us, O Lord, not unto us, but unto thy Name be the praiſe given, for thy loving mercy, and for thy trnths ſake.* But as we are oblig'd to render unto God the things which are God's, by aſcribing the chief Honour of our Deliverances to him as the ſupream Authour and Fountain of it, ſo muſt we take care alſo, to render unto *Cæſar* the things which are *Cæſar's*, by paying a juſt meaſure of gratitude and acknowledgment, to our Gracious

Soveraign,

Sovereign, the Happy Inſtrument, which God has made uſe of for conveying to us this Bleſſing; for theſe two Duties, which our Saviour has joyn'd together, God forbid any true Son of the Church of *England* ſhould ever put aſunder. God uſually works by ſecond Cauſes, and he has apparently made uſe of them in this great Performance; the active Courage, the prudent Conduct, the untainted Honour, and the unwearied Induſtry of our Prince, have next under God been the undoubted means, of drawing down upon us ſo Important a Bleſſing. With how ſteady a Reſolution did he ſtem all the Dangers, and run through all the Labours of an Eight Years Warfare; at once by his Example giving life to his *Followers*, and ſtriking a terror into his Oppoſers! With how admirable a Sagacity did he unravel the Counſels, and penetrate into the Deſigns of his Intriguing Enemies; and with how Judicious a Management did he unite together, the diſagreeing Maxims of a numerous Confederacy? With how deſerved a Reputation of Faithfulneſs and Integrity, has he adjuſted all the Concernments of ſo conſiderable an Alliance; and eaſily reconcil'd whatever

ever Difficulties were ſtarted, by having them ſafely referred to his diciſion! How intent has he been upon the great Work he was employ'd in; and how little has he ſpared either His Pains or His Perſon, when the publick Good inclined to him to be laviſh of either! Such is the Prince with which God hath bleſſed us, and through whom he has imparted his ſignal Bleſſing to us; a true Defender of the Chriſtian Faith in its utmoſt purity and perfection; a Careful and Affectionate Father of his People; their General firſt, and their Peace-maker afterwards: His Dangers have been the purchaſe of our Safety; His Watchings have made us to Sleep ſecurely; and His Hurry and Fatigues in War abroad, have given us Peace and Quietneſs at Home: Our gratitude therefore in a due proportion, ought to touch upon our Prince, tho' it muſt terminate in our God; to whom we ſtand indebted, not only for this Great Work, but for the Inſtrument too with which he wrought it; and who has accompliſh'd our Deliverance after ſo wonderful a manner, as has his own Character viſibly ſtamped upon it. And this brings me to my

Third

Third Particular; namely, To examine the Method of the Divine Wisdom, for procuring to us this Bleſſing; it was by puting his Fear upon the Neighbouring Kingdoms, and convincing them that He Fought againſt our Enemies.

That we, who were always outnumbred by our Adverſaries, who were weaken'd in a great meaſure by our inteſtine Diviſions, and had our Affairs perpetually embroil'd by ſuch as were Enemies to the proſperity of our Government; that we, whoſe Aſſiſtances were ſo long delay'd, and ſo often fell ſhort of the expected value; who beſides had the Sinews of our War quite cramped, by the neceſſary but dangerous Regulation of our Coyn; that we ſhould be able to ſtruggle through all theſe Difficulties, to extricate our ſelves from ſuch a crowd of Inconveniencies, and to reduce an Enemy to terms of Reaſon, who was poſſeſſed of all the contrary Advantages; is an event ſo ſtrange, that it could never have been effected, but by God's appearing to be on our ſide, andſpreading his Fear over the Countries that were about us: when they ſaw that God fought againſt our Enemies,

mies, they found there was no ſafety but in being our Friends; and they were abundantly convinc'd that God was on our ſide, by many ſenſible Teſtimonies of his Favour and Protection: It will be no improper Entertainment upon a Day of Thanksgiving, to take a ſhort review of ſome Remarkable Inſtances, in which God eſpouſed the Cauſe which we ſtand for; eſpecially if we conſider, that theſe were ſo many ſteps, by which he Conducted us to the Bleſſing of this Day; ſo many Evidences of his Fighting againſt our Foes, and ſpreading his Fear over the Neighbouring Kingdoms, till he had diſpoſed our Enemies to be at Peace with us. If we will reflect upon the happy alteration of our Government, the Pledge of thoſe Bleſſings which this Day has made good to us, we ſhall find the Change to be ſo ſudden and ſurprizing, that nothing but an Almighty hand could have perform'd it; none but he who fram'd the Machine, and underſtood the ſeveral Movements of it, could ſo unexpectedly, and with ſo little noiſe, have ſhifted ſo important a Scene in the World's great Theatre; that a Prince at the head of an Army of *Engliſh-Men*,

who had made it his whole buſineſs to careſs and indulge them, ſhould univerſally be deſerted by them, and loſe the Field and three Kingdoms without ſtriking a ſtroke, is a thing that cannot be parallel'd in Hiſtory, and which can only be reſolv'd into the over-ruling Providence of God. If we attend our Great deliverer in his *Iriſh* Expediton, and conſider againſt what odds that Kingdom was recovered; we ſhall find the Divine Favour to have gone all along with us, and to have taken our Forces into its immediate protection; the *Boyne* and *Aghrim* are ſuch Proofs of this, as will never ſlip out of a thankful remembrance. If we croſs over to *Flanders*, and view the Scheme of Actions there; to omit many others, the taking of *Namur* in the face of a Royal Army, will be ſuch a clear Argument of God's Fighting our Battels, as can neither be queſtion'd nor confuted: If to this we add, that conſtant Care with which God has ſtill watch'd over the Perſon of our Protector, how he has always defended that important Life, in which the ſafety of theſe Nations is virtually contain'd, from the open Aſſaults of his Warlike Antagoniſts,

niſts, and the more dangerous Attempts of private Treachery and Aſſaſſination; if we will meditate upon theſe Occurrences ſeriouſly and conſiderately, we cannot but confeſs that God has ſtrongly atteſted his allowance and approbation of the Cauſe we are engag'd in: It is no wonder then, that the Fear of God ſhould fall upon the Kingdoms of the Countries near us, nor that they ſhould be induced by ſuch Conſiderations, to enter into Alliance and Affinity with us: It is no wonder, that upon the view of ſuch a ſeries of Deliverances, they ſhould cry out among the Heathen, *the Lord hath done great things for them*; the only wonder would be, if we ſhould be ſilent, and not eccho to them from our grateful hearts, *yea, the Lord hath done great things for us, whereof we rejoyce.* And this brings me in the.

Fourth and laſt place, To ſhew what is required of us in return to this Bleſſing; *we muſt come with Pſalteries, and Harps, and Trumpets, unto the Houſe of the Lord,* we muſt give all decent and cheerful publick Evidences of a Univerſal Religious Gratitude.

And here we ought to adore the goodneſs of our God, who requires nothing elſe at our hands for ſo ineſtimable a Mercy, but that which is both eaſie and entertaining. Praiſe is ſuch a part of Divine Worſhip, as is delightful in its very Nature; *a joyful and pleaſant thing it is to be thankful*: and therefore in this Religious Exerciſe the Bleſſed Spirits in Heaven are continually Converſant, it being ſo far from diminiſhing their Happineſs, that it is a conſiderable ingredient of their Infinite Felicity: yet this moſt cheerful Tribute is what God chiefly expects from us, and he thereby makes our acknowledging his Favours, to be as pleaſing and agreeable as the very receiving them: How monſtrous an ingratitude would it then be, to deny him this comfortable teſtimony of our reſpect! *Give unto God*, ſays *David*, *the honour* due *unto his Name*; intimating thereby, that it is no voluntary or arbitrary act; that it depends not barely upon our good will, but it is the payment of a juſt and lawful Debt: God indeed ſeems to indent with us for a return of this Nature; *Call upon me*, ſays He, *in the day of trouble*; *ſo will I deliver thee*, *and*

thou

thou ſhalt Glorifie me: It is therefore as well a piece of injuſtice as unthankfulneſs, to defraud God of this his Glory; by not magnifying his Name for any Mercy we receive. But eſpecially when we meet with an Extraordinary Bleſſing, we muſt then proportion the expreſſions of our Gratitude, to the greatneſs of the Benefits which are conferr'd upon us; and therefore we can never be ſo thankful as we ought, unleſs we firſt duly weigh the Mercy imparted, and then ſtretch our gratitude to an anſwerable proportion: the Bleſſing of which we are now diſcourſing, is one indeed of the Firſt Magnitude; the moſt Remarkable that this Nation has experienc'd, not only for ſome Years but Ages paſt; and ſhall we then think it ſufficient to be coldly affected, or weakly to pay a languiſhing acknowledgment? No, the return which God expects muſt be vigorous and hearty, ſuitable to the Power he has exerted in our behalf, and proportionable to the Goodneſs he has manifeſted in our favour? And as theſe have had no other bounds but thoſe of his Infinity, ſo muſt ours be limited by nothing but our one Impotency; we muſt ſtrain our ſelves to the

very utmoſt extent of our Ability, and our want of Power muſt be ſupplied by our Deſires, the Conſideration of it muſt kindle in our hearts, the ardent flames of a devout gratitude; ſuch as may at once be lively and permanent, and out-laſt and out-ſhine our Bonfires and Illuminations. Not that theſe Publick Inſtances of our Thankfulneſs muſt be wanting; or that it will be ſufficient to ſay we are thus affected, without the cuſtomary indications of it; a true Joy will make it ſelf be taken notice of; and he is but a Hypocrite who pretends to be touched with it, and yet gives no other Evidence but his bear word for it: Particularly, where the Bleſſing is National and Publick, there muſt the devout rejoycing be General and Univerſal, that all thoſe who are ſharers in the Benefit, may be joyntly concern'd in the Returns of Gratitude; the gayneſs then of our outward looks, muſt be a ſenſible proof of our inward Cheerfulneſs; our Mouths muſt be filled with Praiſes, and our Tongues muſt reſound with Joy; and that raviſhing Delight with which our Souls are enliven'd muſt ſhine out and be diſcover'd in all our Actions. But if we would diſcharge

charge this Duty ſucceſsfully, let us take care above all things to ſet off this our thankfulneſs, with theſe two agreeable and indiſpenſable Qualifications, Piety towards God, and Charity towards our Brethren. As for Piety towards our God; we are told in the Text, that the Men of *Judah*, to expreſs their Joy, *went unto the Houſe of the Lord*; the propereſt Place certainly for our Devout Acknowledgments; a Place, that will inſpire us with a becoming Reverence; which will correct the too light jollity we may perhaps have taken up, and temper it with a due mixture of veneration and reſpect: and this awful poſture of mind, which is not at all inconſiſtant with the trueſt cheerfulneſs, muſt attend us through all the Circumſtances of our rejoycing; a devout thankfulneſs is the Duty we are to exerciſe, and therefore we muſt baniſh from it all Profaneneſs and Impiety; the Mercies of God were deſigned to make us better, and we muſt therefore take care that we are not made worſe by them: He that is Drunk to ſhew his Gratitude, Sacrifices a Swine upon the Altar of his God, which is the moſt provoking of all Abomina-

tions: He that pretends to a thankful Heart, and yet has it beſet with Favourite Luſts, brings the Ark of God amongſt uncircumſiſed *Philiſtines*, and the conſequence of it will be fatal and deſtructive. In a word, we cannot be ſaid to be truly thankful, unleſs we love our Benefactour; nor can we be ſaid to love our God, unleſs we keep his Commandments: all other methods of our acknowledgments, without this are but ſpecious Hypocriſies; this is the true Criterion and Touchſtone, by which a real Gratitude is diſtinguiſhed from a formal one. But farther, we muſt alſo on ſuch Occaſions of Rejoycing, extend our Charity largely to our Brethren: we are then moſt truly ſenſible of God's goodneſs to us, when we endeavour to tranſcribe that great Original, by doing good to others, as far as in us lies: Thus were the *Jews* order'd to expreſs their thankfulneſs, for that great and ſignal Deliverance which they had, from the fury and malice of *Haman* the *Amadathite*; they were not only to make it a Day of Feaſting and Joy, but of ſending Portions to one another, and Gifts to the Poor; Brotherly Love and Charity were

were to be its main Ingredients; and indeed, it is the proper effect of a devout thankfulneſs, to ſoften the Heart and to enlarge the Bowels; and to inſpire us with ſo true a love of God, as will not fail to extend it ſelf to all his Children.

Thus if we proceed according to this Method, we ſhall duly comply with the Engagements we lie under, and acquit our ſelves as we ought of the Duty that is incumbent on us; we ſhall after an acceptable manner acknowledge the Divine Favour, *in making our Realm quiet, and giving Reſt to us round about.*

Let us then who have now received ſuch a Bleſſing, as the modeſty of our Hopes could hardly aim at, look up to God the Authour of it, with Souls that are filled with Gratitude and Love; and with firm Reſolutions to anſwer his Gracious End in it, by the unblameablneſs hereafter of our Lives and Converſations: From thence let us turn our Eyes upon our Gracious Soveraign, the bleſſed Inſtrument of our Quiet and Tranquility, and let the ſenſe of ſuch obligations imprint upon our Hearts, the laſting

lasting Characters of Loyalty and Affection: let us lastly take a view of our Fellow-Subjects, our Sharers and Companions in the Benefits we have receiv'd; Peace has united us in one common band of Amity; let us improve this Opportunity 'till the Union is so intimate, that nothing may be able to dissolve it hereafter: Let all our private Feuds and Animosites, find a common Grave with our publick Enmities? and *the God of Peace and Consolation grant us to be like-minded one towards another:* then will *this Blessing* be an *earnest of greater*; *this Devout Rejoycing* will be but a *prælude, to that Joy of our Lord* which *no Man can take from us*; and this *outward Peace* will but lead the way, to that *inward Tranquillity* which results from a good Conscience, and *to that Peace of God which passeth all understanding.* Now to God the Father, Son, and Holy Ghost be ascribed all Honour, Power, Might, Majesty, and Dominion, henceforth and for evermore, *Amen.*

FINIS.

A

SERMON

Preach'd at the Pariſh-Church of

RICHMOND

IN

SURRY

April the 5th, 1699. Being the Day appointed for a Publick Humiliation and Collection for the *Vaudois*.

A FAST

SERMON

Preach'd At

Richmon'd in *Surry*, *April*, 5th. *1699.*

John, V. Ch. latter part of the 14. v.

Behold, thou art made whole; Sin no more, leſt a worſe thing come unto thee.

THeſe words were ſpoken by our Bleſſed Saviour, to one whom he had reſcu'd from a troubleſome Infirmity, which (otherwiſe than by Miracle) ſeem'd to be incuriable. But as all the Actions of his Live were general Examples, ſo all the Words of his Mouth were univerſal Precepts; none of them being ſo narrowly reſtrain'd to that particular occaſion, as not to be applicable to others attended with the like Circumſtances:

I ſhall not therefore fear to over-ſtrain the Senſe of my Text, by making uſe of it upon the preſent occaſion; and addreſſing my ſelf to thoſe who now hear me, as he did to the Man whom he had healed; *Behold, thou art made whole; Sin no more, leſt a worſe thing come unto thee.*

And indeed, if we would employ our ſelves according as we ought, upon this Solemn day of Faſting and Mortification; if we would ſtrictly examine our Souls, and nicely pry into the ſecrets of our Conſciences; I fear there would be found but few amongſt us all, whoſe murmuring and repining under the Judgments which hung over them, whoſe careleſneſs and impenitency upon their being withdrawn, whoſe ingratitude and preſumption under the bleſſings they have received, may not juſtly call for the caution contained in my Text, *Behold, thou art made whole; Sin no more, leſt a worſe thing come unto thee.*

Since then it has pleaſed the Divine Goodneſs, by the repeated Mercies which have been extended towards theſe

theſe Nations, almoſt to change our days of Humiliation, into ſolemn Feſtivals of Thanksgiving; I ſhall therefore endeavour in my following Diſcourſe, to follow this Method of the Divine Providence, by intermixing with our penitential Acknowledgments, ſome Hymns of Praiſe and Songs of Deliverance.

In purſuance of which Deſign, I ſhall inſiſt upon five Particulars: Whereof the two former are implied in the Text, and the three latter expreſly deliver'd in it.

1ſt. I ſhall reflect upon the Dangers to which we have been expos'd; the State of Weakneſs and Affliction, which we formerly lay under; implied in theſe words, *thou art made whole*; which plainly ſuppoſe an antecedent Infirmity.

2*dly*, I ſhall conſider the Cauſe of thoſe Dangers, and ſource of that Affliction, Sin; implied in theſe words, *Sin no more, leſt a worſe thing come unto thee*; which clearly intimate, that Sin was the occaſion of the former Evil.

3*dly*,

3*dly*, I shall lay before you, the wonderful Mercy of Almighty God, in rescuing and releasing us from those Dangers and Afflictions; *Behold, thou art made whole.*

4*thly*, I shall examine the caution, and advice here given us, how we ought to comport our selves under such blessings; *Sin no more.*

5*thly*, And lastly, I shall urge the threatning or commination, added to this Caution, to strengthen and enforce it; *Sin no more, lest a worst thing come unto thee.* Of these briefly in their Order.

1. Then, we are to reflect upon the Dangers to which we have been expos'd; the State of Weakness and Affliction which we formerly lay under; implied in these Words, *Thou art made whole*; which plainly suppose an antecedent Infirmity.

I do not love to open those Wounds which are but just skin'd over; and by rubbing the Sores which are beginning to be healed, to revive their smart and

and renew their anguiſh: But, as a skilful Chirurgeon will rather ſearch a Wound, than ſuffer it through careleſsneſs to mortifie and gangreen, the great advantage of ſuch a proceeding, making large amends for the painfulneſs of the Operation; ſo ſhall I, by laying open to your view the Troubles and Afflictions which lately threatned you, (however uneaſie the remembrance of them may be) endeavour to prevent your forgetfulneſs of His Mercy, who has graciouſly been pleas'd to deliver you from them, a greater Evil than any you have ſuffer'd, or were in danger to have undergone.

And I cannot do this more fully or effectually, than by giving you a ſhort Draught of thoſe Miſeries and Afflictions, which your Proteſtant Brethren in *Ireland* did actually ſuſtain; part of which Hardſhips your ſelves have felt, and the reſt of which moſt aſſuredly were intended for you.

Unleſs the uſualneſs and familiarity of lamentable Accidents, as in the Great and dreadful Plague of *Athens*, has harden'd us againſt the ſence of them in others, or the apprehenſion of them in relation to our ſelves; we can-

not but call to mind with a tender reſentment the Miſeries and Calamities which thoſe our Brethren underwent. When, as in the ancient *Roman Saturnalia*, the Servants took upon them to act the Maſters; and kept up that Character with all the inſolence, that uſually attends ſo prepoſterous a Change: When by new and unheard of Politicks the Conquerers were diſarm'd, and the Sword put into the Hands of the vanquiſhed Nation: When, beſides, the apparent dangers which threatned their Deſtruction, ſo that (with David) they might be ſaid *to hold their Souls continually in their Hands*; there lives were made ſo uneaſie to them, that Baniſhment was look'd upon as a favour to be begg'd, as a purchaſe to be bought; yet neither way could be obtain'd, by ſuch as wiſh'd for and deſir'd it: When the colour of Law, and Authority of the Government, like to the pillar of cloud and fire, was to their Adverſaries light and brightneſs, to direct them in their ways of Cruelty and Oppreſſion; but unto them darkneſs and obſcurity, to cover their Enemies from their ſearch and proſecution: When the two-edged

Sword

Sword of pretended Justice cut but one way; and was blunt to those, who chiefly deserv'd to have felt the edge of it: When there was nothing but leading into Captivity and complaining in their Streets: When they eagerly hearkn'd out for sounds of Joy; and yet every Intelligencer, (like *Job's* Messengers) brought a fresh account of Miseries and Afflictions: But far beyond all this, when the Lord seem'd to cast of his Altar and abhor his Sanctuary; when prosperous Error and Superstition, prevail'd against suffering Truth and Religion; when the misfortunes of the Professors, were made a scandel to the Profession it self; so that their Enemies did dayly cast them in the Teeth, *Where is now your God?* The Scene is too dismal to dwell long upon; I shall therefore shut it up with the words of the Prophet in his *Lamentations, Judah was gone into Captivity, because of Affliction, and because of great servitude; she dwelt among the Heathen, she found no rest, all her Persecutors overtook her between the Straits; all her Gates were desolate, her Priests sighed, her Virgins were afflicted, and she was in bitterness; her Adversaries were the cheif, her*

Enemies proſper'd; the reaſon follows immediately after, *for the Lord afflicted her for the multitude of her Tranſgreſſions.* Which leads me to the conſideration of my

2. Particular, namely to enquire into the Cauſe of theſe Dangers, and ſource of thoſe Afflictions to which we were expos'd, Sin; implied in theſe words, *Sin no more, leſt a worſe thing come unto thee*; which clearly intimate, that Sin was the occaſion of the former Evil.

It is very uſual, even with the moſt faulty, to ſhift off the guilt from themſelves, and endeavour to faſten it upon others; and they are apt to impute their Sufferings and Afflictions, rather to the Injuſtice and Malice of their Enemies, than to any Demerits and Tranſgreſſions of their own: But this is a very fallacious way of arguing, with which we too often deceive our own Souls; for the Inflicters of God's vengeance may be very ill Men, and yet they who bear the Infliction not a whit the more Innocent; the Hangman may be a moſt profligate Villain, and yet the Felon or the Traytor ſuffer juſtly under his Hands: Ne-

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ver was there any Man yet in the World, he only excepted who was God as well as Man, that could with confidence propound this Queſtion, *Which of you convinces me of Sin*? Every ones own Conſcience, unleſs ſear'd or ſtupified, is a thouſand Witneſſes againſt him in this caſe; and we cannot but joyn with the Prophet in his Confeſſion, *O Lord, righteouſneſs belongeth unto thee, but untous confuſion of Faces, becauſe of the Treſpaſs which we have treſpaſſed againſt thee.*

For let me, I beſeech you, ask you a few Queſtions, and let every one's Soul ſilently give an Anſwer.

What effect had that long Peace and Plenty upon us, with which it pleaſed God to bleſs theſe Nations, when the whole Chriſtian World beſides felt the Sword and Scarcity, but Chambering and Wantonneſs, Rioting and Drunkenneſs, Strifes and Envyings? What uſe did we make of that abundance of good things, which the giver of all good Gifts imparted to us, but to make proviſion for the Fleſh, to fulfil the Luſts thereof? How little was the Name of God thought upon amongſt us, unleſs to diſhonour it with an Oath! Or his Houſe frequented by us, unleſs to paſs

away that time, which would otherwise have lain uneasie upon our hands! How empty and superficial was our devotion grown! How mere a Form of godliness without the Power of it was our Religion become! How earnestly did we contend for the things of this World, and how little did we seek those things that are above! God therefore as well in Mercy as in Justice, awaken'd us by his Judgments from this provoking Security; and like a careful Physitian to a Lethergick Patient, recover'd us with Caustick and with Scarifyings, from a sleep which else would have been unto Death. Let us not then, in the Name of God, look abroad for the Causes of our Sufferings; let us not flatter our selves by imputing them, to the Ambitious Contrivances of Foreign Princes, or the inveterate Malice of our Designing Neighbours; since the main Spring and Original of all, every Man may find at home, within his own breast: Our Sins cried out to Heaven for Vengeance, and God who is Infinite Justice could not but inflict it; our Offences were hurrying us on to unavoidable ruine, and God who is Mercy in perfection, could not but use the rougheſt

rougheſt Methods to reclaim us, ſince we would not be wrought upon by milder diſpenſations.

And yet even when we thus lay under his chaſtiſements, how little did we take the Advice of the Prophet, *Hear ye the Rod, and who hath appointed it?* Did we not rather give occaſion to God to upbraid us, as he did heretofore the Houſe of *Iſrael*; *And I ſaid, after I had done all theſe things unto her, turn unto me, but ſhe returned not? In thoſe Days did the Lord God of Hoſts call to weeping, and mourning, and to baldneſs, and to girding with Sackcloth; and behold joy and gladneſs, ſlaying Oxen and killing Sheep, eating fleſh and drinking Wine*; as if we had ſeriouſly made that abſur'd concluſion, *Let us eat and drink for to morrow we die!* Theſe ſerious Truths may perhaps be uneaſie to us, but I am ſure they are moſt abundantly neceſſary, that we may not be tempted to juſtify our ſelves, or to aſcribe our deliverance to our own righteouſneſs; but only to the bowels and compaſſion of him, whoſe *Mercy towards us endureth for ever, and whoſe hand is mighty to ſave.* And this leads me to the

3. Particular of my Text, namely, to lay before you the wonderful Mercy of Almighty God, in reſcuing and releaſing us from thoſe Dangers and Afflictions; *Behold, thou art made whole.*

This firſt word, in the Original ἰδοὺ, is always rendered by *Lo*, or *Behold*; and is uſed, either to uſher in ſomething amazing and aſtoniſhing, or to prepare our attention for ſomething eminently inſtructive; and it always ſtands in the Writings of the Evangeliſts, as a Hand in the Margent, to point out ſomewhat more than ordinarily conſiderable. And certainly, if ever any thing deſerv'd to be thus uſher'd in, our releaſement from the Dangers to which we were expos'd, may juſtly challenge ſuch an Introduction, *Behold, thou art made whole.*

When the Lord turned again the Captivity of Jacob, *then were we like to them that dream:* The greatneſs and the ſuddenneſs of the Alteration, made it rather ſeem a fancy, Proceeding from the fumes of a diſtemper'd Brain, than a Truth, that carried with it what was real and ſubſtantial. When we were ſo near the brink of Ruine, that there was

was but a bare poſſibility of our eſcaping; then God, who is a help in time of need, ſnatch'd us from the precipice into which we were falling, and ſet our feet upon a Rock and order'd our goings: When we lay (like *Iſaac*) a deſtin'd ſacrifice, and the Knife was juſt at our Throats; then an Arm (as it were) out of the Clouds, areſted the Hands of our Executioners; and a Voice as if from Heaven gave command, *Lay not your Hands upon them, neither do any thing unto them:* So that *our Soul eſcaped as a Bird out of the Net of the Fowler, the Net was broken and we were deliver'd.*

I might endeavour to ſet off the greatneſs of this Bleſſing, by comparing it with thoſe Miſeries which we lay under, and with thoſe much greater ones which threatned to overwhelm us; but this was a Mercy of the firſt Magnitude, which will ſufficiently affect our Souls with gratitude, if we ſet it in a true light, and conſider it by its ſelf: How, by this, true Religion, the way which thoſe our Enemies call Hereſie, but wherein we worſhip the God of the Fathers, was again reſtor'd to its Ancient Splendour! Our Temples which they

they had destin'd to Foppery and Superstition, were happily continued in the possession, of unadulterate Worship and a reasonable Service! The Laws which had been warped to serve the worst Ends, were again reduc'd to their Primitive Use, for the Punishment of wicked Doers, and the praise of such as do well! The just Prerogative of the Prince was vigorously asserted, and yet the Liberty of the Subject not at all infringed! the Church and State, which like ill-yoak'd Oxen drew different ways, now proceed lovingly in the same Track, and strengthen and support each other mutually! Peace and Abundance begin to efface the Memory of the War, and the necessities under which we lately labour'd! Our Dangers and Apprehensions are vanished and removed, and if any Scars remain of our former Wounds, whilst they put us in mind that we have been hurt, they also assure us that we are in a way to be healed! *Happy are the people who are in such a Case*, if they make a right use of the Mercies they have receiv'd; *yea, blessed are the people who have the Lord for their God!*

And

And certainly, so many visible appearances of the Divine favour, have entitl'd God to the sole Honour of our Deliverance; that it would be a direct robbing him of his Glory, to give the praise of it to any other: He having acted for us in this Case, as he testifies of himself by the Prophet *Isaiah*; *and I looked, and there was none to help, and I wondered that there was none to uphold; then my own Arm brought Salvation. The Lord indeed looked down from Heaven, and beheld from the Habitation of his Holiness and of his Glory; his Zeal and his Strength, and his Mercies, and the sounding of his Bowels towards us, were not restrain'd*; He saw our Miseries, and turned away his Eyes from our Transgressions; or if he viewed them, it was only to use other Methods to withdraw us from them; and to attempt the reclaiming us by his Mercies, who had formerly been incorrigible under his Judgments. Thus God arose, and his and our Enemies were scattered; and they that hated both him and us fled before him. Therefore *Not unto us, O Lord, not unto us, but unto thy Name give praise; for thy loving Mercy and for thy Truth's sake.*

And

And now wherewithal shall we come before the Lord, and bow our selves before the high God? What retribution shall we make unto the Lord, for all that the Lord has bestowed upon us, according to his Mercies, and according to the multitude of his loving kindnesses? The Answer to this Question, which every devout Soul is oblig'd to make, is the subject of my

4. Particular, in which I am to examine the Caution and Advice here given us, how we ought to comport our selves under such blessings; *Sin no more.*

The Mercies of God are design'd for our amendment, and his goodness leadeth to repentance; if therefore we answer not this intention of his, we go about as far as in us lies, to disappoint the gracious Methods of his Providence, and as it were to counterplot his Omniscience. But God forbid, that where his Grace has so signally abounded to us, there Sin should abound so much more! God forbid, that we should continue obstinate and incorrigable, against all that an All-powerful and All-wise God can do for our amendment! If Judgments

ments could not frighten us in to Obedience, yet let Bleſſings allure us; and like the Man in the Fable, who held faſt his Cloak againſt the bluſtering Wind, but parted with it to the gentler Rays of the Sun; So let us, if we have kept our Sins cloſe to us in the Storms of Adverſity, diſmiſs them when we are warmed with the Beams of Proſperity. Ingratitude (we know) is ſtiled a complication of all Wickedneſs; and no Title is ſo reproachful, as that of an unthankful Perſon; but how deeply ſhall we be liable to this imputation, if we will make no return for ſuch ineſtamable advantages? And yet how eaſie is the Tribute which God expects at our hands! He only requires of us, that we ſhould *Sin no more*; That inſtead of provoking him to new Severities, we ſhould put our ſelves into a Condition of receiving freſh Bleſſings. Had ſomething very difficult been exacted of us, when we lay expos'd to the Oppreſſion of our inſulting Enemies, would we have ſcrupled to perform it for our releaſement from them? And ſhall we now ſtartle at that which is both eaſie and beneficial? *God's Yoak is eaſie, and his Burthen is light; his Commandments*

are

are not grievous, neither does he delight to afflict the Sons of Men. And yet how few are obedient to ſuch equitable Injunctions! How few ſubmit entirely to ſo mild an Authority! Is not the ſame Profaneneſs and Debauchery ſtill riſe amongſt us, which drew down thoſe Judgments we formerly groan'd under? Do we not ſtill uſe the ſame falſe Balances and deceitful Weights? Do we not ſtill practiſe the ſame overreaching ſubtilties, in our uſual Dealings and mutual Commerce? Is not all the Violence and Injuſtice, for which we were wont to blame our Enemies ſtill exercis'd amongſt our ſelves, and aggravated by the profeſſion of a better Religion? So that I may ſay, in the words of the *Prophet*, *The Lord looked for Judgment, but behold Oppreſſion; for Righteouſneſs, but behold a Cry!* Do not thoſe that ſeem'd to lament and bewail, the Danger of loſing the Publick Aſſemblies, abſent themſelves too often from the great Congregation; and leave the Houſe of God, at the ordinary times of Divine Worſhip, much more unfrequented than it need or ought to be? Do not thoſe who apprehend a Dearth in the Land, not a

Dearth

Dearth of Bread, but of the Word and Sacraments, withdraw too frequently from the Bread of Life, and Starve their own Souls in the midſt of Plenty? Let us judge our ſelves, my Brethren, that we be not judged of the Lord; and let us conſider, that the caution here given, *Sin no more*, is not a bare Advice, that may be taken or rejected without any conſiderable Conſequences; but that in the

5th, And laſt Particular of my Text, there is a Threatning or Commination, and that a very ſevere One, annexed to it, to ſtrengthen and enforce it, *Sin no more, leſt a worſe thing come unto thee.*

A Relapſe into any illneſs, is much more dangerous, than the firſt fury of a Diſtemper; and we read of the Man, *that waſhed and ſwept and garniſhed his Houſe*, and yet *admitted ſeven Devils afterwards, that his laſt Eſtate was worſe than his firſt.* For God, in his Impartial Juſtice, proportions his Judgments to our Offences; now every latter Sin is greater than the former, and therefore is liable to a more ſevere puniſhment. For either we have repented before

before the Commission of it, or we have not; if we have, our Sin, besides its own guilt, includes that of breaking our Resolution; if we have not, it is an additional Act of Obstinacy and Impenitency; and either way, it has a new accession of Guilt and Wickedness.

Nor can we hope to escape from God's just Severity; since Sin, is that dark Body which interposes between us and the light of his Countenance, and punishment is the Shadow that inseparably accompanies it. Neither will the Faults of those who seem to be the Ministers of God's Vengeance, be any manner of Protection to us; nor must we flatter our selves, that he will not fight against us on their side: Executioners (we know) are seldom chosen out of the best of Men; and the Rod may be made use of, tho' it be afterwards to be cast into the Fire; Nay even Lice and Flies, the meanest particles of the Creation, have oftentimes in the avenging hand of God, been dreadful Instruments of his displeasure.

If therefore we are willing, to lie under the same or greater pressures, than we lately apprehended, and were deliver'd from; if we would not run through

through, the same or a more dismal Scene of Afflictions, than we formerly groan'd under, and had in prospect; if we would not rather, have God act the part of an offended Judge, than that of a tender and Indulgent Parent; Let us follow the Advice prescrib'd us in the Text, and *Sin no more, lest a worse thing come unto us.* God has been pleas'd to Visit us with Judgments, and we continu'd incorrigible under them, by which our Sins were highly aggravated; but if his Blessings are in vain employed for our amendment, we offend to a Degree as high as is possible: In the former indeed we sinned against his Justice, but in this both against his Justice and his Mercy: And will not God, think you, vindicate this his Beloved, his Darling Attribute, from such a contempt? What will become of us, when his Mercy is turned against us? When that which used to restrain and qualifie the Inflictions of his Justice, shall then exasperate and make them sharper? When that which used to be poured like Balsam into our Wounds, shall then be like Oyl to feed the Flames of his Fury, and to make his Vengeance burn more fiercely? When our

depraved Natures, like vitiated Stomachs, that convert wholeſome Nouriſhment into the aliment of ill Humours, ſhall turn Bleſſings themſelves into Curſes? Yet thus moſt certainly it will be with us, if we ſtill remain impenitent; God will be glorified one way or other, either by us, or upon us.

Let us but ſeriouſly meditate upon thoſe ſad Calamities, which oppreſs our Proteſtant Brethren in diſtant Countreys; and we ſhall ſee in them what our Sins will bring upon us, unleſs we prevent thoſe Judgments by a timely Repentance: We cannot look upon them as more guilty than our ſelves, nay, I would to God we could vie with them for Innocence! And how then can we eſcape with impunity, when we ſee them ſo ſeverely puniſhed! Some have been forced to ſubmit themſelves a long time, to the licentious will of an unbridled Soldiery, and to ſee and ſupply thoſe exceſſes which they deteſted; to be the Objects of their contempt, when they were uſed moſt favourably; and the Subjects of their Cruelty, when Wine or Rage provok'd them: Others have been torn from the

the Embraces of their Relations, and condemned to the meaneſt and moſt laborious Drudgery; being chain'd to the Oar as the worſt of Malefactors, amongſt Stripes and Menaces and Blaſphemous Execrations: Not a few have been call'd upon to reſiſt unto blood, and to ſuffer Martyrdom for the Cauſe which they defended; being Sentenc'd to the Axe, the Gibbet, or the Wheel, and glorifying God by a variety of Sufferings: Multitudes have been driven from their Poſſeſſions and their Dwellings; and reduced to ſeek in diſtant Countreys, that relief and repoſe which was deni'd them in their own; being barborouſly Condemn'd to perpetual Exile, only for the diſcharging of a good Conſcience. Theſe are the Tryals which have exerciſed our Brethren abroad, and which we muſt expect will fall to our ſhare, if Arbitrary Government or the Romiſh Religion, ſhould (which God avert) as a puniſhment for our impenitence, ever be eſtabliſhed within theſe Kingdoms.

How juſtly then does the Pious Wiſdom, of our careful Governours both in Church and State, recommend to our Prayers and to our Chriſtian Libe-

rality, the distressed condition of these poor Sufferers; whose Afflictions have made an Impression upon all the Protestants in *Europe*, who unanimously concur to to the Relief of their Necessities. They are some of them such, I mean the *Vaudois*, as have been forced with a barbarous Inhumanity, to forsake whatever is dear to worldy Men, that they might retain the practice of their Religion in its Purity; a Religion, which by a happy and distinguishing Providence, they have always kept untainted with those Errors and Superstitions, which over-run the rest of the whole Christian World; and which give them just Title to the Respect and the Assistance, of all such as are Professors of uncorrupte Christianity. They are all Confessors for the Reformed Faith, having been in perils by Sea, and in perils by Land, in perils from their own Countrey-men, in perils from Aliens; having wandred about in Deserts and in Mountains, being Destitute, Afflicted, Tormented: These are they who have made some Protestant Countreys their Refuge and Sanctuary against all their Misfortunes; and yet through their Numbers, and the greatness of their Exigences,

ces, are in danger of periſhing in the Harbor of their Safety. But far be that reproach from Profeſſors of Chriſtianity, a Religion made up of Mercy and Compaſſion; far from all Members of the Church of *England*, which is Famous for a Charity the moſt diffuſive of any: Let none (I intreat you) of thoſe little prejudices, which are apt to affect mean Spirits and Vulgar Underſtandings, prevail with Perſons of Abillity and Senſe, to ſhut up their bowels of compaſſion from them: Let us not ſo far remember that they are Foreigners, a word that ſounds harſhly in *Engliſh* Ears, as to forget that they are Chriſtians and Proteſtants. It is below the Honour of the *Britiſh* Nation, not to relieve even an Enemy in diſtreſs; and yet theſe have done nothing but what deſerves our Friendſhip; ſince we are Friends I ſuppoſe, to the Cauſe for which they ſuffer, and to the conſtancy which they expreſs in adhering to it: Let us tenderly and conſiderately reflect within our ſelves, how like our circumſtances might have been to theirs; if the late deſigns againſt our Religion had taken effect, and we had continued Stedfaſt in the profeſſion of

it: And let us then practiſe the great Rule of Juſtice; and ſo do to thoſe poor people, as we would that they and other Nations, if we had been driven out, ſhould have done to us.

To look back then to my Text, from which I have ſo long digreſſed; and to cloſe up all that has been deduced from it: I beſeech you, Beloved, in the bowels of the Lord Jeſus, ſo to reflect upon your own paſt Sufferings, and the greater Dangers which were ready to overtake you, and upon your Sins which were the occaſions of them; as to deteſt and abominate the latter, for the ſake of the two former: So to meditate upon the Almighty Goodneſs, in reſcuing us from thoſe Miſeries to which we were expos'd; as to give God the glory of it; by Piety towards him, the bleſſed Author of it, and Love to one another, the mutual ſharers in it: That ſo, we who are made whole, by ſinning no more, may avoid the danger, of having a worſe thing come unto us: That ſo we becoming a peculiar People, purified unto God, zealous of good Works; the Lord God may make us plenteous in every work of our Hands, in the fruit of our Body, and in

in the fruit of our Cattle, and in the fruit of our Land for good; that he may rejoyce again over us for good, as he rejoyced over our Fathers. *Which he of his Infinate Mercy grant, through the Merits and Mediation of Jeſus Chriſt; to whom with the Father and the Holy Spirit, be aſcrib'd all Honour, Power, Might, Majeſty and Dominion, henceforth and for evermore,* Amen.

FINIS.

A

SERMON

PREACH'D At the

Chapel-Royal

AT

WHITE-HALL:

On *Sunday* the 19th of *January*, 1701:

A

SERMON

PREACHED in the

Chapel-Royal

AT

WHITE-HALL:

On Sunday the 19th of January, 1701.

A SERMON.

1 Cor. 2. xiv.

But the Natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

TO endeavour to accommodate the ſublime Myſteries of Religion, to the Meaſure and Standard of humane Reaſon; to attempt to ſound the Abyſs of Divine Wiſdom, with the ſhort line and plummet of our finite Underſtanding; is what has puzled the moſt able, put the moſt curious to a ſtand; and only gives occaſion to the looſe and the profane, to cavil at, and ridicule thoſe unfathomable

nufathomable Secrets, and the Religion too, which has Eſtabliſhed them. Since therefore Chriſtianity recommends to us ſome Truths, which our imperfect Knowledge cannot fully account for; as that of the Incarnation, the Trinity and ſuch like; and ſince the Errors which Men run into in relation to ſuch Doctrines, have been made uſe of as a pretence for rejecting all Revelation; I ſhall therefore beg leave to employ my time and your Attention, upon an enquiry into the Cauſes by which it comes to paſs, that theſe incomprehenſible Maxims of Divinity, have had ſometimes an effect very different from the Deſign of them, even to ſhock that Faith which they were only meant to Exerciſe; that ſo from a due conſideration of them, we may be able to learn how we ought to comport our ſelves, when we are converſant about Myſteries of ſo adorable a Nature. And to this very end, that portion of Scripture which I have choſen for the Subject of our preſent Meditations, ſeems to have been directed by the Apoſtle; when he tells his *Corinthians* in the words of my Text, *That the Natural man receiveth not the things of the Spirit*

Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. In my following Discourse upon which words, I shall insist upon these Four Particulars.

First, I shall explain the terms here used by the Apostle, that we may better understand the Doctrine that is couch'd under them; Namely, what is meant by the *Natural Man*, what by *the things of the Spirit of God*, and what by *the discerning of those things spiritually.*

Secondly, I shall prove that this *Natural Man, neither receives nor can know these things of God's Spirit*, but *that they are foolishness unto him.*

Thirdly, I shall shew, that the great reason of his ignorance and averseness to these things of God's Spirit, is *because they are spiritually discerned.* And

Fourthly, I shall enquire what is necessary to be done, in order to qualifie us for that spiritual discernment; by which alone we can be enabled to *receive and know the things of God's Spirit.*

1. Then

1. Then, I ſhall explain the terms here uſed by the Apoſtle, that we may better underſtand the Doctrine that is couched under them. Namely, what is meant by the *Natural Man*; what by the *things of the Spirit of God*; and what by *the diſcerning of thoſe things ſpiritually*. And

Firſt, As to what is meant by the *Natural Man*. The Natural Man is he, who meaſures the moſt exalted Myſteries of Divinity, by natural Reaſon, humane Prudence, external Senſe, and worldly Affection; who is ſo full of eſteem for his own Abilities, that he makes them the Standard of every Truth, and tries all Doctrines by that Touchſtone; who ſhuts his Eyes with a wilful obſtinacy againſt the clear Light of Faith and Revelation; and is contented and reſolved to grope out his way, by the glimering twilight of his Underſtanding; who tho' he cannot wink ſo hard, as not to ſee and acknowledge an Almighty Being; yet will not allow that he concerns himſelf ſo far with us, as to diſcloſe his Will to us any other way, than by the firſt impreſſions which he made upon our Souls. This is the Man, who ſince

Atheiſm

Atheiſm has deſervedly been laughed out of countenance, carries on the ſame pernicious Deſigns, under the faſhionable and more plauſible name of *Deiſt*; who ſets up for a moral and a rational Man; and laughs at all the Tenets of revealed Religion, as the idle Dreams of Superſtition, or the empty Notions of Enthuſiaſm. And this is he, of whom the Apoſtle pronounces, that *he receives not, nor can know the things of God's Spirit*. But

Secondly, As to what is meant by *the things of the Spirit of God*. By the Things of God's Spirit we are to underſtand, ſuch Maxims and Doctrines of the Chriſtian Profeſſion, as exceed the Power of our imperfect Reaſon, fully to account for or comprehend; ſuch as being revealed by the Spirit of God, and inſenſibly made credible by the Demonſtration of that Spirit; are therefore plain and evident to the ſpiritual Man, tho' they ſeem'd abſurd and unaccountable to the Carnel Reaſoner; ſuch as being the Product of God's Infinite Wiſdom, to dazle and confound our weak humane Underſtanding, and make it blind with too much Light; but are ſupportable by the

the ſtronger Eye of Faith, to which they are manifeſted with the utmoſt clearneſs. Theſe are the things which the Apoſtle aſſures us, that the *Natural Man*, while he continues ſuch, and rejects the aſſiſtances of the Divine Spirit, *neither does recieve nor can he know them*. But

Thirdly, As to what is meant, by the *diſcerning of theſe Things ſpiritually*. To diſcern Things Spiritually, is to feel within us, the powerful operation of God's holy Spirit, caſting down imaginations, and every high thing, that exalts it ſelf againſt the knowledge of God, and making our Reaſon truckle to our Faith; to be fully ſenſible of ſuch inward Convictions, as cannot be wrought by any Wiſdom but that which is Infinite; and to give ſuch a ſtedfaſt aſſent to Divine Truths, as no humane Authority can create within us; to look no farther than the Divine Teſtimony which they have, to make all things credible which come ſo recommended; not to quench God's Spirit by a cool reception, or grieve it by a froward rejection, or reſiſt it by an obſtinate oppreſſion, of thoſe Sacred Myſteries which it is willing to reveal to

us

us; but chearfully to lay hold upon its directions, willingly to take it for our Guide and Counſellour; and to ſubmit all the faculties of our Souls to him, who (our Saviour aſſures us) ſhall lead us into all Truth. This is a ſhort deſcription of that ſpiritual diſcernment, which the Apoſtle inſinuates to be abſolutely neceſſary in order to our receiving and knowing the things of God's Spirit; becauſe he aſſigns it as the ſubſtantial reaſon, why the Natural Man who is deſtitute of it, is therefore unqualified to receive or know them. And thus much ſhall ſuffice for the firſt thing propoſed, which was to explain, what is meant by *the Natural Man*; what by *the things of the Spirit of God*, and what by *diſcerning of thoſe things ſpiritually*. I proceed to the conſideration of my

2. Propoſition, in which I am to prove that the *Natural Man, neither receives nor can know theſe things of God's Spirit*, but that *they are fooliſhneſs unto him*.

God throughout the whole Oeconomy of the Goſpel ſeems to ſtrike at the Pride by which our firſt Parents fell, and to endeavour to plant Meekneſs

and Humility in the room of it; pursuant to this Design, he exacts the subjection, both of our Understanding and our Will; that neither of them may presume to stand in Competition, either with his Wisdom or his Power: The former he obliges contentedly to acquiesce, in the Belief of such Mysteries as he vouchsafes to reveal; and the latter he requires to determine its Choice conformably to those Rules which he is pleas'd to prescribe; and our carnal Reason is no more countenanced, to magnifie it self against the Wisdom of God, than our sensual Appetites are allowed to gratifie themselves in opposition to his Authority. But in direct contradiction to all this, the Natural Man sets up his own Reason as the infallible Judge of Controversies, will not bring his Cause before any other Bar, or admit of an Appeal to a higher Tribunal; but will have that pass a difinitive Sentence, upon such things, as are not in their Nature triable by it: A blind Man is as capiable of distinguishing Colours, as Reason is of comprehending the Objects of Faith, these are the effects of an unbounded Wisdom, and that the Exercise of a limited

mited Underſtanding; and we may as well pretend to contain the watry Treaſures of the Ocean in the hollow of our hand, as to meaſure the workings of an infinite Knowledge, by the ſcantineſs and inſufficiency of our finite Reaſon. And yet this is that abſurd and unfair Method, which this pretender to Reaſon and Morality, allows himſelf to proceed by; he will acknowledge nothing to be Truh or Wiſdom, but what agrees actually with his own Notions; and having once eſtabliſhed this Fundamental, whatever ſoars above his Reaſon, ſhall ſeem to him as airy and ridiculous, as any thing elſe that flags below it; and if the Stoicks at *Athens*, or *Epicureans*, muſt give their determination upon the Doctrines of St. *Paul*, the Wiſdom of God ſhall be fooliſhneſs with them, and the Diſciple of *Gamaliel* ſhall be called a Babler. Let us talk to ſuch a Man of the Trinity in Unity, and he tells us we are quite out in common Arithmetick, aſſure him that a Virgin brought forth a Son, and he ſmiles to himſelf at our ignorance in Natural Philoſophy, diſcourſe with him concerning the Hypoſtatick Union, the

aſſumption of the Manhood into God, and he anſwers, that he never met any thing like it, in all the experiments which he ever made: Thus he quotes himſelf againſt the Authority of God; and tho' he pretends to confeſs him in terms, yet denies him in conſequence, by diſallowing, that any Wiſdom can extend farther than his own, or that any thing can be true which wants his approbation; For we equally diſown the Perfections of God, by exalting our ſelves to the ſame pitch with him, or by debaſing him to our own level. If we farther conſider that this Natural Man having no communication with the Divine Spirit, muſt be therefore indiſpoſed for thoſe Leſſons of Purity, which are contained in the things of the Spirit of God; if we ſeriouſly reflect that in ſuch a Perſon, Reaſon muſt be very much ſunk down into Senſe; it will furniſh us with another ſubſtantial Cauſe, why he cannot receive nor know theſe things; there being ſuch an Antipithy between the Fleſh and the Spirit, as will make the Dictates of the One, be grating and therefore ſuſpitious to the Other: And this Argument is ſupported by ſome ancient

ancient Tranſlations, in which the word that we render the *Natural Man*, is otherwiſe interpreted the *ſenſual Man*; the *ſenſual Man receives not the things of the Spirit of God*. Thus we have ſeen, how the things of the Spirit of God, are fooliſhneſs unto the Natural Man; and can neither be received nor known by him; becauſe being miſled either by Pride or Senſuality, he is not inclined to make uſe of thoſe means, which are only able to give him a true conception of them. And this leads me to the Conſideration of my

3. Propoſition, in which I am to ſhew that the greateſt Reaſon, of his ignorance and averſneſs to theſe things of God's Spirit, *is becauſe that they are ſpiritually diſcerned*.

The Apoſtle informs us in this ſame Chapter, That *no Man can know the things of a Man, except the Spirit of a Man which is in him*; and from thence infers with the greateſt juſtneſs, that neither *can any one know the things of God, but the Spirit of God*: Can our Reaſon direct us to the diſcovery of thoſe thoughts, which are lodged in the Breaſt of our Fellow Creature? and if not, how ſhould we be able to pry into thoſe Se-

crets, which God has reſerved to his Knowledge? We can diſcover nothing of them our ſelves; and we muſt be obliged to his Holy Spirit, for whatever Revelations we may hope for of that Nature. *Where then is the Scribe, where is the Wiſe, where is the Diſputer of the World? Hath not God made fooliſh the Wiſdom of this World?* It cannot of its ſelf attain to any Informations, which may be perfective of its true Happineſs; it cannot arrive at any of thoſe advantages, of which our Nature is capable when improved by Grace: But when God's good Spirit has imparted his aſſiſtance, we ſhall open our Eyes as in another World, and view at once all the Treaſures of the Divine Wiſdom; Faith will convince us of the Truth of all thoſe Myſteries, which the Natural Man is uncapable of diſcerning; we ſhall then have ſuch Notions of God's Wiſdom, and his Truth, as will make us give up our ſelves with an entire Reſignation, to what One diſcovers and the Other confirms: When that Holy Spirit has whiſpered to our Souls, what it could not have entered into the Heart of Man to conceive, we ſhall find our ſelves as certain that its

its Maxims are unqueſtionable, as that there is a God, a God of Truth. In vain ſhall humane Reaſon attempt to ſtruggle againſt Myſteries of too noble and ſublime a Nature, to be canvaſſed or examined by ſo feeble an *Inquiſitor*, when it feels it ſelf over-ruled by a Power that is irreſiſtible, and undoutedly aſſured of what it cannot comprehend. But I beg that I may not be miſtaken in this point, as if I aſſerted that the workings of God's Spirit, were directly oppoſite to our human Reaſon; it is ſo far from acting contrary to that, that one effectual Method which it uſes for our inſtruction, is to exalt, and as it were, to ſpiritualize our Reaſon; by letting that ſee clearly the Divine Authority, by which the Myſteries of our Religion are recommended; and which when our Reaſon is once aſſured of, That muſt engage us to cloſe heartily with them. Faith may indeed ſometimes fly higher than Reaſon, and leave that a little out of ſight, but it never claſhes with or Contradicts it; ſince that it ſelf is but a ſort of Reaſoning, more elevated and abſtracted from the Senſes, being ſtiled the *Evidence of things not ſeen*. But how ſtrangely indiſpoſed

muſt the Natural Man be, to qualifie himſelf for theſe gracious Illuminations! He muſt part with all that he is moſt fond of; and his darling Reaſon, his unerring Guide, muſt be ſuppoſed unable to direct him in his going; for while he keeps up his lofty Opinion of that, it is impoſſible that ever he ſhould be made partaker of thoſe clearer lights which God's Spirit would afford him; and no wonder nor pity is it, if he be miſled; who will rather wander through Darkneſs after a deluding Meteor, than travel ſafely at Noon-day by the Light of the Sun. How ſhall he liſten patiently to the Dictates of God's Spirit, whoſe underſtanding has not yet informed him, whether there be any Holy Ghoſt or no? How ſhall he give aſſent to the Articles of our Faith, whoſe carnal Reaſon tells him they are ſo many abſurdities? How ſhall he ſubmit to be inſtructed in the Truth, who thinks he is poſſeſſed of all uſeful Knowledge? How will he entertain the Leſſons of that Wiſdom from above, which is pure and peaceable, full of mercy and good Fruits; when he is wholly taken up with that other falſe Wiſdom, which is pronounced to be earthly,

earthly, ſenſual, deviliſh? It is impoſſible that a Man, who cotinues in theſe Circumſtances; who neither ſeeks for, or deſerves the aſſiſtance of God's Spirit, but depends upon the ſtrength of his own natural faculties; who thinks his Reaſon infallible, and himſelf above erring; ſhould ever receive (that is) aſſent to, or know (that is) comprehend the things of God's Spirit which are of a ſpiritual Nature, and which cannot be otherwiſe than ſpiritually diſcerned: The Apoſtle therefore had ſufficient grounds, to aſſign this as the Reaſon, for ſuch a Perſon's not knowing or receiving them, becauſe he is a Natural Man, and they require a Spiritual diſcernment. I ſhall now proceed in the

Fourth and laſt place, to enquire what is neceſſary to be done, in order to qualifie us for *that ſpiritual diſcernment*, by which alone we can be enabled, *to receive and know the things of God's Spirit.*

The Firſt thing which we are to do in order to this end, is carefully to implant within our Souls, the moſt Chriſtian Virtue of Humility. We have already ſeen that the main oppoſition, which

which the Natural Man made againſt the things of God's Spirit, was occaſioned by Pride, by Self-conceitedneſs, and a fond opinion of his own Sufficiency; this kept him at a diſtance from that ſpiritual diſcernment, which it is our great buſineſs to qualifie our ſelves for; and therefore it is neceſſary that we immediately ſhake off this overweening conceit of our abilities; that we be conſcious of our wants, and not aſhamed to acknowledge them; that we be willing to recognize our vileneſs and our ignorance; and deſirous to receive the aſſiſtance of God's Spirit, at once to purifie us and inſtruct us: Then will God *who reſiſts the Proud*, aſſuredly *give his Grace to us that are thus humble*; and his Grace it is, and that alone, which is able to impart to us that ſpiritual diſcernment, by which we may perceive, in what the World calls fooliſhneſs, both the Power of God, and the Wiſdom of God. For Humility, like *Jacob*'s Ladder, tho' it has one end upon the Earth, in the Self-abaſement of Man the Practitioner, yet reaches with the other up to Heaven, in the gracious approbation of God the Recompencer; and the Angels which aſcended

aſcended and deſcended upon it, do fitly repreſent thoſe things of the Spirit of God, which are the humble Man's delightful entertainment. That meekneſs of Spirit, that condeſcending temper, which could unite in our Saviour the Godhead with Humanity; can alſo with his followers exalt our humane Nature, into a free participation of the Spirit of our God. In a word, Pride it was that diſpoſed our firſt unhappy Parents, to liſten to the malicious Suggeſtions of the Devil; and Humility therefore will be our Preparative, for receiving the uſeful Leſſons of God's Holy Spirit. But

Secondly, Another thing which we muſt do in order to this end, is to free our Minds from all prejudice and prepoſſeſſion, which may partially byaſs us againſt the things of God's Spirit.

There are Two things which are apt to make ſtrong impreſſions upon the Mind, and which care muſt be taken to remove before-hand; or they will mightily obſtruct that ſpiritual diſcernment, which it is our Duty and our Intereſt to endeavour to attain to; and thoſe are a profane Education, and a vicious

vicious Converſation. The former of theſe, a Profane Education, will powerfully indiſpoſe them whoſe unhappy lot it is, for receiving or knowing the things of God's Spirit: When one ſucks in falſe Principles with his Mothers milk, and is bred up from his Childhood in Atheiſtical Notions; it will be very difficult for him to judge impartially, of thoſe things which give a ſhock to the Maxims he has Eſtabliſhed: Reaſon in ſuch a caſe is ſeldom made uſe of, duely to examine the Authority on both ſides; but it is frequently employed only to coin Arguments, for the ſupport of that Opinion to which he has been wedded. How often has a Prejudice of this Nature confirmed Men in ſuch groſs abſurdities, as nothing could recommend to a reaſonable Creature, but the being uſed to aſſent to them from his Cradle? and therefore he that lies under this indiſpoſition, muſt be ſure to uſe his utmoſt diligence, to root out of his mind ſuch unhappy prepoſſeſſions; and then if he gives an impartial hearing, to carnal Reaſon on the one ſide, and God's Spirit on the other; we may be certain that the power and efficacy of the latter will

ſilence

ſilence all the Cavils and Objections of the former. But there is yet another impediment to be removed, more general and more dangerous than what we have been conſidering, and that is the prejudice of a vicious Converſation: Our Luſts and Appetites will never be allowed to indulge themſelves, as they would do, in ſenſual Delights, if once we grow obedient to the Dictates of God's Spirit; and therefore they will be ſure to lay the obſtacles in our way, which may hinder us from complying with thoſe divine Leſſons: The uneaſineſs of renouncing the chief pleaſures of Senſe, and leading a life of Temperance and Regularity, which muſt be the Conſequences of our ſpiritual diſcernment, will be ſuch a ſtumbling-block as we cannot readily get over, without ſetting a ſtedfaſt and manly Reſolution, not to be bribed in a wrong Cauſe by any carnal conſideration: Then may we examine ſafely and judiciouſly, what our paſſions can urge againſt the things of God's Spirit, and may give ear at the ſame time to what that can ſay, in defence and confirmation of its own Aſſertions; and if we thus proceed with commendable indifferency,

differency, to weigh both parts farely in the ballance of the Sanctuary; *God will* without doubt *be juſtified in his ſayings, and will overcome when he is thus equally judged.* But

Thirdly, Another means to attain to *that ſpiritual diſcernment*, by which we may *receive and know the things of God's Spirit*, is to keep our Reaſon within juſt bounds, and yet give it a due Latitude in matters of Religion.

If Man were defined a Religious Creature, I think the Character would be ſtricter and more juſt, than as we uſually diſtinguiſh him a Rational Creature; ſince there are many Actions of inferior Animals, which ſeem to come very near the operations of Reaſon: but none that I know of which have any reſemblance, to the power or practices of Religion: But if Religion were to exclude all exerciſe of Reaſon, a Beaſt might be qualified for it as well as a Man: We muſt not therfore imagine that God expects, we ſhould renounce our Reaſon when we enter upon Faith, or ceaſe to be Men when we begin to be Chriſtians; on the contrary he requires our reaſonable ſervice, and that the ſtrength of our Underſtanding

ſhould

ſhould be uſeful to our Religion: Only we muſt take care that in the enquiries which it makes, it be always accompanied with a diference and ſubmiſſion, proportinable to Myſteries of ſo ſublime a Nature; it muſt not expect that the workings of Infinite Wiſdom, ſhould ſquare in all points with our humane frailty; but muſt firſt examine the Authority by which they are ſupported, and when it is convinced that it is Divine, muſt then yield and reſign it ſelf to that Authority, without daring to diſpute or rebel againſt it. For Reaſon cannot furniſh us with any Idea of God, unleſs infinite Truth and infinite Wiſdom be Two of his eſſential inſeparable Attributes, and whereever theſe qualities are in perfection, which render it impoſſible to deceive or be deceived, we cannot but believe the moſt myſterious Revelations, and Reaſon will thus conduct us on to Faith. St. *Paul* reaſoned before Felix, *of righteouſneſs, Temperance, and Judgment to come*; his uſual method for converting the *Jews*, was by reaſoning with them out of the Scriptures; and St. *Peter* adviſes us *to be ready to give an Anſwer, to every one that asks a Reaſon of the hope which*

which is in us; and therefore they who would make Reaſon inconſiſtent with Religion, would ſet up Fancy or Enthuſiaſm in the ſtead of it; ſince This well regulated is the moſt available Inſtrument, to ground us in that Religion which has the beſt Authority to recommend it, and to keep us ſtedfaſt and unmoveable in that holy Profeſſion: For if Reaſon thus joins forces with the Spirit of God, there is nothing but Senſe to oppoſe them afterwards; and that will never be able to maintain the Combat, againſt the united Powers of Two that are ſo far its Superiors. But

Fourthly, and *Laſtly*, In order to arrive at this ſpiritual diſcernment, let us be converſant in ſuch things as may increaſe our Faith. The *Natural Man* we ſee *neither receives nor knows the things of God's Spirit*, let us therefore throw off this Natural Man, whether he be the ſpeculative Deiſt, or the practical One; whether he be the profane Reaſoner againſt Revelation, or the vicious Practicer againſt Religion; and *let us be renewed in the Spirit of our Mind*, and *put upon us the New-Man*, which *after God, is created in righteouſneſs and true holineſs*; that ſo *we may be*

able

able to comprehend with all Saints, what is the length, and breadth, and depth, and height; and *to know the love of Christ which passeth Knowledge, that we may be filled with the fulness of God*: Let us meditate frequently upon the Divine Attributes, and how worthy they render their Owner of unquestionable Credit; let us remember, that *the foolishness of God*, (as the Apostle speaks boldly) *is wiser than Men*; and by comparing the weakness of our finite Understanding, with the Power and Strength of his infinite Wisdom; let us learn to keep it under in matters of Religion, and to bring our Reason in subjection to our Faith: Let us thus exercise our Faith and keep it still in Motion, that so we may render it both active and habitual, and let us fervently and frequently beg God's assistance, saying with the Apostles *increase our Faith*, or with the Father of him that was possessed with a Devil, *Lord I believe, help thou my unbelief*. Then will he, from whom comes every good and perfect Gift, vouchsafe to bestow upon us that spiritual discernment, by which we may understand all Mysteries and all Knowledge; and for want of which,

the Natural Man is declared by the Apostle to be utterly unqualified, to receive or to know the things of God's Spirit. *To which holy Spirit, with the Father and the Son, be ascribed, all Honour, Power, Might, Majesty, and Dominion, henceforth and for evermore,* Amen.

FINIS.

A

SERMON

On Occaſion of the

DEATH of Our late KING;

And Her preſent Majeſty's

Acceſſion to the Crown.

A

SERMON

On Occasion of the

DEATH of Our late KING;

And Her present Majesty's

Accession to the Crown.

A

SERMON

On the Occaſion of the Late

KING'S DEATH,

And Her Preſent Majeſty's

Acceſſion to the Crown.

PSAL. XLII. 11.

Why art thou caſt down, O my Soul? And why art thou diſquieted within me? Hope thou in God, for I ſhall yet Praiſe him, who is the Health of my Countenance, and my God.

IT is the uſual Method of Divine Providence to Chequer our Lives with Black and White, to allot us frequent Viciſſitudes of Grief and Joy, which ſucceed each other like Night and Day; and by thus varying our Proſpect, effectually to take Care,

that we neither grow too fond of this World, nor yet be too much diſguſted at it. Were it not for this Wiſe Diverſity of Diſpenſations, which are generally diſtributed by Weight and Meaſure, and viſibly deſign'd to Ballance one another, we ſhould be apt to ſink heavily in a Stormof Adverſity,or drive too lightly before a Gale of Proſperity; we ſhould find it very difficult to Steer rightly in the dangerous Extreams of either Condition, or to manage the Helm with that ſteddineſs and gravity, which becomes us as we are Men and as we are Chriſtians. God therefore, as the Preacher Expreſly tells us, has ſet the one of them over againſt the other; that our Afflictions being ſweetned by ſome Comfortable Conſiderations, we may not be ſwallow'd up of over-much Sorrow; and our Bleſſings being temper'd with ſome Melancholly reflections, we may not run the Hazard of being exalted above Meaſure. Theſe are the ſtanding Maxims of God's unerring Wiſdom, by which he acts in the general Government of the World, and agreeably to theſe Meaſures has he now proceeded in that particular Scene of Providence

which

which lies before our Eyes: That ſurprizing calamity under which we labour, by the unexpected Death of the beſt of Kings, is mitigated, and made tolerable, by the Happineſs we look for under the Auſpicious Influence of ſo Excellent a Queen; and thoſe tranſports of Joy on the other ſide, which ſo precious an Advantage ſhould inſpire us withal, cannot but be moderated in ſome degree, by a ſenſe of the great Loſs we have ſo freſhly ſuſtain'd. I have therefore endeavour'd to ſuit my Text to the differing Circumſtances of the preſent Occaſion, Which Invites us at once to Condole and to Congratulate; firſt to attend the going down of our Setting Sun, with that decent Heavineſs which becomes ſuch a Night; and then to refreſh our ſelves in the Rays of our Riſing Sun, with that Solemn Joy which belongs to ſuch a Morning. The former of theſe Reflections will inform us of the occaſion, why our Souls are caſt down, and diſquieted within us; the latter will acquaint us with the Juſt Reaſon which we have, to hope yet in God, and reſolve to Praiſe him, who is the Health of our Countenance, and our God.

I shall therefore divide my Discourse upon this Subject, into these two following Propositions.

1*st*. I shall enquire into the Just Cause we have to mourn and be dejected for the Afflictions laid upon us, in the Loss of a King to whom we owe so much. And

2*dly*, I shall examine the Obligation we lie under to rejoice and be thankful for the Blessing afforded us, in the Possession of a Queen from whom we Justly expect so much.

1st. Then, I shall enquire into the Just Cause we have to mourn and be dejected for the Affliction laid upon us, in the Loss of a King to whom we owe so much. *Why art thou cast down, O my Soul? And why art thou disquieted within me?*

It is natural, upon a Just occasion of Sorrow, to Proportion our Grief, if we are duly affected, either to the true value of its Object, or to the Greatness of those Advantages which we reaped from its Enjoyment; upon the former account, it commands a Rational Concern,

cern, as the neceſſary reſult of its own Intrinſick Worth; upon the latter, engages us in a more ſenſible tenderneſs, in regard of the relation which it bears to our ſelves. If then we will be guided by theſe equitable Meaſures, and reſolve to apply them to the preſent Inſtance; we ſhall find our ſelves oblig'd, in a two-fold reſpect, to mourn deeply for the Loſs of ſo Excellent a Prince: If we conſider

1ſt. How Valuable he was in himſelf, And

2dly. What vaſt Benefits he has imparted to us.

1ſt. Then, In order to Juſtifie our Sorrow for his Loſs, let us conſider how valuable our Late King was in himſelf.

I cannot be accus'd of Flattery, or Partiality, when I affirm, that he was the Hero of the Age he liv'd in; poſſeſs'd of all the Qualities, and Extraordinary Endowments, which are required to compleat a Man in Greatneſs and in Goodneſs. He was born and bred up in the midſt of difficulties, under the ſuſpicions and diſcouragements of a contrary

contrary Faction; and forc'd to bear up againſt ſuch Envy and Oppoſition as nothing but a conſummate Merit could have ſtruggled through: And yet we find him diſtinguiſhing himſelf under all theſe Hardſhips; and breaking forth from theſe Clouds with ſuch a Native Luſtre, as drew the Eyes and Admiration of all upon him: It was not long, e're the Neceſſities of thoſe who had endeavour'd to Eclipſe him drew him forth from that Obſcurity to which they would have confin'd him, and veſted him in that Authority to which his Birth Entitled him, and his Excellent Qualifications abundantly recommend him. And now, his Great Soul had a larger Sphere in which to Exerciſe and Diſplay its vaſt Abilities; even then he began to aſſert the Liberty of *Europe*, and to give the firſt check to that Arbitrary Tyranny which was about to overflow this Quarter of the World. The great Invader of our common Tranquility was ſurpriz'd to find himſelf overmatch'd, and his Ancient Experience baffled by a Youth; to ſee him Command Armies, and Form Confederacies, at an Age when others were in Purſuit of their Diverſions; and to act

act the hardeſt parts of a General and a Stateſman without the cuſtomary Preparatives of Time and Practice. Thus with a ſteddy Courage that ſtem'd all oppoſition, a Conſiderate Wiſdom that weather'd all Difficulties, and an Unbiaſs'd Honeſty that reſiſted all Temptations, He ſtop'd the Progreſs of thoſe Arms which were forging Chains for *Europe*, buoy'd up the Reputation of his ſinking Country, and ſettled a more abſolute Dominion in their Hearts than ever their *Spaniſh* Tyrants had aim'd at over their Perſons. And now, when He was the Delight and Bulwark of his own People, he began to be the Deſire and Expectation of Others; and no ſooner did Our Wants begin to grow Clamorous, and to Call out Loudly for ſome Forreign Aſſiſtance, but He was the Univerſal Object of our Hopes, and the Point in which all our Wiſhes Center'd: We Implor'd his Help, and He condeſcended to our Requeſt, and conſented to ſupport three Tottering Kingdoms, that muſt have ſunk into Ruin without his Interpoſition. Thus, not his Ambition, but our Neceſſity; not his Affectation of Sovereignty over us, but our Wiſe purſuit of Safety under him,

him, conducted him to the Throne, for which he only was Indebted to a Merit proportionable to the greatneſs of our Extremities. And here we muſt paſs from our firſt conſideration, how very Valuable he was in himſelf, to the

2*d*. Great Occaſion of our Mourning for his Loſs, upon account of the vaſt Benefits which he imparted to us.

Of theſe we cannot make a Juſter Eſtimate, than by comparing the ſad Condition in which he found us, with the Advantageous Circumſtances in which he has left us; for which Bleſſed Alteration we are, next under God, to pay our Gratitude and Acknowledgment to this Great Man's Memory. How vaſtly is the Scene of Affairs changed with us for the better! Whether we reflect upon our Security at Home, or whether we have regard to our Reputation Abroad! As to the former of theſe, our Security at Home; inſtead of thoſe Encroachments upon Liberty and Property, the two moſt valuable Jewels of an *Engliſh* Subject; and that ſlender Protection which the Beſt Laws could afford, when they were liable to the Check of a diſpencing Power; we are by Him firmly ſet-

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tled upon our ancient conſtitution, which makes us Juſtly the Envy of all Neighbouring Nations, a Conſtitution, in which the Prerogative of the Prince is ſo happily reconciled to the Priviledges of the Subject, that they are both beſt ſupported by a Mutual good Intelligence; and the ſubverſion of the one is the deſtruction of the other. Inſtead of thoſe Attempts upon our Holy Profeſſion, which were deſign'd to overturn the beſt Church upon Earth, and to introduce Superſtition and Idolatry in its Room; By Him we ſee Religion re-eſtabliſh'd in its purity, and ſo firmly interwoven with the Intereſt of the Government, that they cannot be ſeparated but by a common Ruin, and muſt always, either flouriſh or decay together. Thus, inſtead of the double Yoak of Popery and Slavery, which was likely to be entail'd upon the ſucceeding Generation; our Poſterity by Him is reſcued from the Danger of Romiſh Tyranny and Deſpotical Authority, and to him they ſtand indebted for the Aſſurance which they have, of being born and bred up Proteſtants and Freemen. Did ever any Prince Enact more wholeſome Laws,

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or make greater Conceſſions from the Throne than He did? Did ever any carry things with greater Moderation, or Steer more evenly between Contending Factions? Endeavouring by his Example, and all other ſuitable Methods, to unite our Diviſions, and to heal our Breaches; as knowing that the beſt means to make us eaſie among our ſelves and to render us conſiderable to the reſt of Chriſtendom.

And this carries me from the view of our Improvements at Home, to the more enlarg'd Proſpect of our Advantages Abroad. How inconſiderable a Figure did *England* then make, when it acted in a mean Subordination to *France*, in compariſon of what it now does, when it holds the Balance, and ſways, by its Important Weight, the whole Intereſt of *Europe*! How little did we appear, when we were Penſioners to our Neighbour, and were Governd like a Province by Foreign Counſels, in reſpect of what we now do when we ſtand upon our own bottom and ſee the Kingdoms round about wait for our Determinations! How Contemptible were we grown under former Monarchs, who were content

ted to truckle to the *French* Tyrant, that they might Lord it more imperiously over their Free-born Subjects, in regard of what we were under the Government of a Prince, who vouchsafed to practise the greatest Condescention towards his People, that he might better humble the Pride of his Enemy and theirs. A Prince, who was the Head to model and direct, the Heart to fortifie and encourage, the Soul to animate and unite the most glorious Confederacy that was ever set on Foot, to defeat the Designs laid for Universal Monarchy, and to assert, and vindicate the Liberty of Christendom. What Merit but his could have gain'd *England* the Honour of presiding in so noble an Alliance as This! And of seeing Empires, and Kingdoms, and Commonwealths agree to take their measures of acting from the resolution of her Senate! To this lofty pitch of Grandeur and Reputation has our Late King of Blessed Memory Exalted these Nations, which he found sunk to a low degree of Infamy and Contempt; and to compass this End, he refus'd no hardships, he declin'd no dangers, but expos'd his Sacred Person in Battle Abroad, and

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ran frequently the hazard of Aſſaſſinations at Home, ſometimes ſtruggling with the difficulties of an Honourable War, ſometimes with the diſappointments of a Treacherous Peace; till his Body, being unable to keep Pace with his Soul, fainted under the Tasks which that continually laid upon it; but not till he had gain'd this point of Honour, of having *England* acknowledg'd the moſt conſiderable State, and Himſelf the greateſt Man in the Chriſtian World. And now, is it poſſible for one to reflect, either upon the valuable Qualifications of this Prince, or upon the vaſtneſs of thoſe Benefits which he has imparted to us (by having ſettled ſo firmly our Security at Home, and advanc'd ſo conſiderably our Reputation Abroad) without being ſenſibly affected for the Loſs of ſo Eſtimable a Perſon, and ſo Eminent a Benefactor! And ought not we to behave our ſelves upon this occaſion, as it is Recorded of the *Jews*, when they loſt their good King *Hezekiah*? *And Hezekiah ſlept with his Fathers, and they buried him in the cheifeſt of the Sepulchers of the Sons of David; and all Judah, and the Inhabitants of Jeruſalem did him honour at his Death.* And

And here I ſhould cloſe up this Imperfect Character, did not the following part of my Diſcourſe, which I am now to enter upon, ſuggeſt another Inſtance, how much we are oblig'd to reverence the Memory of our late deceas'd Sovereign, ſince to him we owe even That Excellent Princeſs, who now fills the Throne of her Royal Anceſtors: Without his Interpoſition, as the Inſtrument of Providence, an Impoſtor, one perhaps of the meaneſt of the People, had depriv'd us of that happineſs which we promiſe our ſelves under Her, whoſe Veins are filled with the richeſt Blood in *Europe*, and whoſe great qualities are anſwerable to the Nobleneſs of her Extraction: And this leads me to the

2*d.* General Head of my Diſcourſe, in which I am to Examine the Obligation we lie under, to rejoyce, and be thankful for the Bleſſing afforded us in the Poſſeſſion of a Queen from whom we juſtly expect ſo much. *Hope thou in God, for I ſhall yet praiſe him who is the Health of my Countenance, and my God.*

God, who in the ordinary courſe of Nature, has always placed the Antidote near the Poiſon which calls for it, has,

to alleviate our Sorrow for the Loſs which we Deplore, made it up to us abundantly in the Bleſſing we Enjoy. We ſee ſeated upon the Imperial Throne of theſe Kingdoms, a Queen deſcended from a long Race of Kings; and thereby Entailing upon us that happineſs which the Preacher declares to be the Portion of *that Land whoſe King is the Son of Nobles*: One, in whom all the Titles to the Crown, which can make a Right that is Inconteſtable, are happily center'd and united, and conſequently under whom we may hope to experience an amicable compoſure of thoſe differing Opinions, which, however trivial, and inſignificant in themſelves, yet ſerv'd to rend and divide us into Parties and Factions. One, who has been bred up under ſeveral Reigns, and has been an Eye-witneſs, and Faithful Obſerver of the Inconveniences which attend Miſcarriages in Government, and the Advantages which reſult from a Wiſe Adminiſtration, and is conſequently qualified from her own Experience to avoid the one, and cultivate the other. One, who gave us long ſince the moſt convincing Argument of Her Love to her Country and her

her Religion, when ſhe freely Sacrificed to thoſe Conſiderations the neareſt Ties of Intereſt and Blood; and thereby has aſſur'd us that She will ſtill prefer the Honour of her God, and the good of her People, to all other Engagements whatſoever. One, who by approving herſelf upon all occaſions the beſt of Wives, and the tendereſt of Mothers, ſhews the value which ſhe has for all ſuch Obligations, as any Bond of Relation can juſtly lay upon her; and thereby gives us hopes that She will diſcharge them as fully now ſhe is happily Eſpouſed to theſe her Kingdoms, and become a Nurſing Mother to the Church of Chriſt. One, who by the Prudent Management of her Family, gain'd the Reſpect and Affections of all that ever belonged to her, and thereby demonſtrates, that She has the true Art of Governing, which conſiſts in the acquiring of Reverence and Love. One, who by the diffuſiveneſs of her Princely Charity, has conſtantly teſtified the largeneſs of her Soul and the tenderneſs of her Heart, and thereby recommends her ſelf to Univerſal Eſteem, which is never better ſecured than by Liberality

and Compaſſion. One, who being bred up in the Church of *England*, and having always liv'd in Conformity to her Doctrine and Worſhip, thereby aſſures us She will ſupport it out of Choice and Conviction, and deſerves the glorious Title of *Defender of the Faith*. One, who by the Piety of her Life and Converſation, has Exemplified the Power of the Religion ſhe Profeſſes, and thereby gives us hopes that it will have a happy Effect upon the practice of all thoſe who are under her Influence. One, who having been the Parent of a Numerous Off-ſpring, and being ſtill in the ſtrength and vigour of her Age, may yet bleſs us with a Prince from her Fruitful Womb, to Succeed his Royal Mother in her Virtue and her Kingdoms. Theſe are ſome of thoſe Reaſons which forcibly Engage us to be thankful for the Bleſſing of ſo Excellent a Queen. And I doubt not, but as her Gracious and Wiſe Deportment, ſince her late Acceſſion to the Crown, has confirm'd all People in the hopes which they conceiv'd of her before, ſo every day of her Auſpicious Reign will bring forth ſome new cauſe of Rejoicing in her, and give us freſh

freſh occaſion to praiſe God for her cotinually, *who is the health of our Countenance, and our God.*

Thus have I look'd over the differring Scenes which my Text afforded me, of Sorrow and of Joy; Sorrow for the Loſs of ſo good a King, and Joy for the Poſſeſſion of ſo Excellent a Queen. And now I have nothing more to add upon this Subject, but only to recommend to you the Wiſe Man's Advice, *That in the Day of Proſperity we ſhould rejoice, and in the Day of Adverſity we ſhould conſider*; By Exhorting you

1*ſt.* To Conſider the Heinouſneſs of our National Tranſgreſſions, which brought down ſuch a Judgment as the Loſs we have ſuſtain'd: And

2*dly.* To Rejoice in the Goodneſs of our God, which has conferr'd on us a Bleſſing we ſo little deſerve.

1*ſt.* Then, Let us conſider the Heinouſneſs of our National Tranſgreſſions, which have brought down ſuch a Judgment as the Loſs we have ſuſtain'd.

Job tells us, That *Affliction comes not forth from the Duſt, neither does Trouble ſpring out of the Ground*; we muſt look upwards for the Original of our Cala-

mities; *muſt bear the Rod, and him that ſent it*; There *is no Evil* of this kind, *and God has not done it*; nor does He lightly afflict the Sons of Men; He is indeed the Author of our Puniſhment, but we muſt ſeek for the Cauſe of it within our Selves. We have had ſeveral Inſtances of God's Heavy Diſpleaſure, which have all been deſign'd for our Amendment; and yet hitherto we have not ſuffer'd them to have a dew effect upon us. When we grew Forgetful of the Mercy of our happy Revolution, God began to take away ſome of the chief Advantages of it, that we might learn to value our Bleſſings by the want which we found of them: And firſt, that Glorious Queen was raviſh'd from us at a ſtroke, which was the Delight of our Eyes, and the Joy of our Hearts; and though we Mourn'd and Lamented for ſo touching an Affliction, yet were we very little concern'd for thoſe Sins which had occaſion'd it: After a competent attendance for the Effect of this Judgment, God rous'd us again out of our groſs Inſenſibility, by depriving us of a Prince in whom we had treaſur'd up our hopes, and lodged our Expectations of Future Proſperity;

Proſperity; and yet, how little were we affected with this ſecond Infliction? How far were we from anſwering God's Ends in our Correction? The long Suffering of God has Waited ſeveral Years ſince, and we have ſtill doz'd on in the ſame ſtupid Impenitency; and therefore he has given us a ſtartling Blow indeed, which cannot fail to awaken us into Repentance, unleſs the Sleep that has ſeiz'd us be unto Death: *The Breath of our Noſtrils of whom we ſaid under his Shadow we ſhall live, The Anointed of the Lord,* is ſnatch'd away from us ſurprizingly, and unexpectedly; *The Crown is fallen from our head, Woe unto us that we have Sinned.* Away then with that open Prophaneneſs and Debauchery, that contempt of God, Religion, and Sobriety, that Ingratitude for Bleſſings of the firſt Magnitude, and that murmuring at diſappointments of ſmall conſideration, which are to be met with in all Ranks and Degrees of Men amongſt us: Away with thoſe uncharitable Diſſentions, thoſe Selfiſh Principles and Violent Methods; which ſome, in all Parties, promote with ſo much Heat, as renders the publick Spirit and Moderation of others Ineffectu-

al. These are the Traytors which have taken off our Sovereign; these are the Murtherers of our Benefactour and Deliverer; and unless these Enemies of God and the Nation are brought forth by us, and Slain before him, we must expect sharper Judgments than yet we have felt; we shall find that God is yet Incens'd against us; *That for all this his Anger is not turned away, but that his Hand is stretch'd out still.* But

2*dly.* Let us also Rejoice in the Goodness of our God, which has conferr'd on us a Blessing we so little deserve.

Suppose that the Daughters of the *Philistines* shou'd Triumph, when it is told in *Gath* that our Mighty One is fallen; yet cannot they at the same time but say among the Heathens *That the Lord hath done great things for us*; nor can we fail to Eccho from our grateful Hearts, *Yea, the Lord hath done great things for us, whereof we Rejoice.* He has graciously wiped the Tears from our Eyes; has confirm'd to us the Advantages which we formerly enjoy'd, and given us just Reason to expect yet greater; and therefore, we must take care that our Joy and our Gratitude be proportinable to the greatness of the

Blessing

Bleſſing we have receiv'd; ſince, to be coldly unaffected with ſo ſignal a Mercy, is the ready way to tempt God to withdraw it, who is wonderful Jealous of this his Darling Attribute, and will not ſuffer it to be Proſtituted to the Unthankful, or Inſenſible. Let our Hearts then overflow with Gratitude and Joy; and let us jointly expreſs the true Senſe which we have of the happineſs we enjoy under her preſent Majeſty, by all ſuch Methods as may be moſt ſignificative of an inward Satisfaction that is Genuine and Lively. 1*ſt*. By Praiſes and Thankſgivings to Almighty God, who is the Giver of this and all other good Gifts; by aſcribing to him the ſole Honour of it, and not vainly imputing it to any Merit of our own; and by anſwering the End of this and all his Mercies, in the Purity and unblameableneſs of our Lives and Converſations. 2*dly*, By Loyalty and Obedience to our Gracious Sovereign, who is the Bleſſing which we Celebrate, and the Pledge of Future ones; by a due Recognition of her Juſt Authority; by Prayers and Supplications offer'd up in her behalf; by a dutiful, and reſpectful Behaviour towards her Perſon; by following

lowing the great Example of Piety which ſhe gives us; and by a Hearty and Vigorous Aſſiſtance of her, both with our Perſons, and our Fortunes, for compleating that great Work which is in ſo good a forwardneſs, and which She has Engaged in ſo Honourably ſince her Acceſſion to the Crown. 3*dly*, By Tenderneſs, and Affection one towards another, who are the Mutual Partakers of this ſignal Mercy; by laying aſide all heats and Animoſities, all odious Names of Parties, and of Factions; by promoting Unity, and Brotherly Kindneſs; and by letting the only Contention, amongſt us, be, who ſhall moſt zealouſly ſerve his God, who ſhall moſt vigorouſly aſſiſt his Sovereign, and who ſhall moſt Cordially affect each other. Then may we hope, that God will bleſs our Counſels and our Armies, and proſper every thing that we put our Hand unto; and will make that Bleſſing, for which we now Praiſe him, but the Earneſt of greater, which he has yet in reſerve for us. Who knows but the humbling of that haughty Monarch, who thinks himſelf Superior to all the Kings of the Earth, may, to make his Fall more grating and uneaſie, be Providentially

videntially reſerv'd for one of the Weaker Sex? That as our *Engliſh Elizibeth* gave a Mortal Blow to the Pride and Power of the Houſe of *Auſtria*, when that was endeavouring at Univeſal Empire; ſo, *Anne* of *England* may have the laſting Honour of putting a full Period, in her Auſpicious Reign, to the ſame Ambitious Aims in the Houſe of *Bourbon*. And that we may all have reaſon to take up *Judith*'s Song of Praiſe, when ſhe fruſtrated the Deſigns of ſuch another Oppreſſour; *He bragged that he would kill my young Men with the Sword, and daſh the Sucking Children againſt the Ground; but the Almighty Lord has diſappointed him by the hand of a Woman!* This ſhould be the Prayer of every Loyal Subject, and therefore let all the People ſay, *Amen.*

Now to God the Father, Son, and Holy-Spirit, be aſcrib'd all Honour, Power, Might, Majeſty, and Dominion, henceforth and for Evermore, Amen.

FINIS.

A

SERMON

Concerning the Duty of

Prayer and Thanksgiving for Princes.

A

SERMON

TIMOTHY, 2 Ch. 1. 2, and 3. V.

1. *I exhort therefore that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men:*
2. *For Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty:*
3. *For this is good and acceptable in the ſight of God our Saviour.*

IF we are all affected as duly as we ought, with a Senſe of that great and ineſtimable Benefit, which Nine and Thirty Years ago was conferred upon theſe Nations; when this Important Day was big with thoſe Advantages, which we have ſince experienced in ſo many Signal Inſtances: If we are throughly convinced of the Happineſs we poſſeſs, under the Auſpicious Government of Her preſent Majeſty;

Majeſty; who has more than made good all the hopes that were conceived of Her; and in the ſhort compaſs of leſs than a Year, has out-done in the Queen what She promiſed in the Princeſs: No one can be ſurprized if ſuch Weighty Conſiderations, engage me to intermix with the more uſual Entertainments, of Charity and Brotherly Love, which this Occaſion ſeems to call for; ſuch particular Employments as the Day exacts at our hands; the Inſence of our Prayers for the Proſperity of Her Majeſty, and the Sacrifice of our Praiſes for the Bleſſings we enjoy under Her. And to this I am authorized and in a manner directed, by the example of that worthy Society which has ſummoned Us together; who by transferring the time of their Annual Aſſembly, from ſome few days paſt to this preſent Seaſon; have ſufficiently declared that they Conſecrate this Meeting, to the joint great Offices of Loyalty and Devotion. I hope there are none amongſt all who hear me, ſo inſenſible of the Mercy we are now Commemorating, as not to reliſh a Joy upon this Occaſion, that is pure and ſincere without Mixture or Allay. But if any ſhould be

be misled by Errour or by Faction, to disregard that Blessing which demands our Gratitude, or to slight those Advantages which require our due Acknowledgment; yet the Force and Majesty of an Apostolical Canon, may (I suppose) engage even them to a compliance; Since nothing can be delivered more clearly or expresly, than the Injunction of this Nature contained in my Text; no Words can more properly enforce this great Duty, than those which the Apostle here puts into my Mouth. *I exhort you therefore*, (in the Language of St. *Paul*,) *that first of all Supplications, Prayers, Intercessions, and Giving of Thanks, be made for all Men: For Kings and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty: For this is good and acceptable in the sight of God our Saviour.*

In my following Discourse upon which words, I shall insist upon these Five Particulars.

1*st*. I shall consider the Nature of that Duty, to which the Apostle here exhorts us, under the several Bran-

ches which he distinctly reckons up, of *Supplications*, *Prayers*, *Intercessions*, and *Giving of Thanks*.

2*ly*, I shall enquire into the Extensiveness of this Duty; it must not be confined barely to our selves, but must be performed for all Men.

3*ly*, I shall examine what Persons those are, upon whose account we are oblig'd to Exercise this Duty more eminently and indispensably; they are *Kings, and all that are in Authority.*

4*ly*, I shall lay down the great Advantages, which result from our Due discharging of this Duty: It qualifies us *to lead a quiet and peaceable Life in all Godliness and Honesty.*

5*thly*, And Lastly, I shall shew its Conformity with the Divine Will and Pleasure, that *it is good and acceptable in the sight of God our Saviour.*

1. Then I shall consider the Nature of that Duty, to which the Apostle here exhorts us, under the several Branches which he distinctly reckons up, of

Supplications, Prayers, Interceſſions, and *Giving of Thanks.*

The Duty which the Apoſtle is here recommending, is that of Solemn and Publick Devotion, in the great Congregation; as may be gathered, both from the Character of the Perſon to whom this Injunction is directed; *Timothy*, firſt Biſhop of the *Epheſians*; whoſe Office it was as their Supreme Paſtor, to regulate and methodize their Publick Worſhip; and alſo from the ſubject Matter of the Injunction it ſelf, being agreeable to the Practice of the moſt Primitive Chriſtians, and to their manner of celebrating Divine Service. For if we will give our ſelves the leiſure to look back into the firſt and pureſt Ages of Chriſtianity, we ſhall find the Liturgies which they made uſe of, to be modelled exactly according to this Standard, and to conſiſt of the Four Branches contained in my Text. The Firſt of theſe were δεήσεις or *Supplications*; in which, being conſcious of the Infirmities of their Nature, and the Corruptions to which humane Frailty continually expoſed them; they humbly beſought God to avert from them all Evils, which might either be hurt-

ful to their Souls or Bodies; and to which unavoidably they must become liable, unless the Divine Protection interposed in their Favour. The Second of these were προσευχαὶ or *Prayers*, in which being sensible of their great Necessities, and knowing how unable they were of themselves, to make sure either of Spiritual or Temporal Advantages; they earnestly implored the Giver of all good gifts, That he would graciously impart to them such things as were needful for their Convenience here, and for their Happiness hereafter. The Third of these were Ἐντεύξεις or *Intercessions*; in which being mindful of that Love and Amity, which is the Badge and Cognizance of our most Holy Religion; they humbly entreated the common Father, in behalf of all his distressed Children, That he would vouchsafe to answer their several Occasions, according to the measure of his All-sufficiency. The Fourth and last of these were Εὐχαριστίαι or *Giving of Thanks*; in which being affected with a becoming Gratitude, and having a lively Sense of the Divine Goodness; they offer'd up the Sacrifice of *Praises* and *Thanksgivings*, for all the Mercies vouch-

vouchſafed to them, and to the whole humane Nature. Theſe were the Four conſiderable Offices, in which the Publick Service of the Primitive Church did eſpecially conſiſt; as may be ſeen by any who will look into the *Greek* Liturgies, of St. *Clement*, St *Chryſoſtome*, St. *Gregory*, or St. *Baſil*, the moſt antient and authentick, of any now extant. And here it may be worth our while to conſider, how exactly the Compilers of our *Engliſh* Liturgy, have followed the Steps of thoſe Primitive Profeſſors; the entire Oeconomy of our more Solemn Worſhip, being nothing elſe but a Copy of thoſe great Originals. Since it is rather made up of *Supplications*, wherein we deprecate thoſe Judgments we have reaſon to apprehend; ſuch (for Example) as are cloſed up in the *Letany*, with that pathetical Ejaculation, *Good Lord deliver us*: or of *Prayers*, wherein we implore ſome Bleſſings; ſuch are all the *Collects* throughout the ſeveral Services: Or of *Interceſſions*, wherein we wreſtle with God in the behalf of others; ſuch are the ſeveral Petitions in the *Letany*, which end with *We beſeech thee to hear us good Lord*: Or laſtly of giving Thanks; wherein

we return our Acknowledgments to God, for all the Favours he has imparted to his Creatures; ſuch is the general Form of Thanksgiving, and ſome others adapted to particular Occaſions, And is it not now a juſt matter of Wonder, to any ſober and conſidering Chriſtian, that ſome who profeſs the Faith of Chriſt, ſhould ſtumble and be offended at ſuch innocent Inſtitutions, as are exactly accommodated to the Cuſtom and Practice of the firſt Ages of the Church, and to the Rules and Preſcriptions of St. *Paul* himſelf? Yet ſuch there are, who being either miſled by the Prejudice of Education, or unhappily biaſſed by a prevailing Party; have cauſeleſly ſeparated from our Communion, out of an ill-grounded Averſion to that Method of Devotion, which the Apoſtle ſo earneſtly recommends to our Practice, Exhorting us to be converſant in it, firſt of all. An Expreſſion that ſhews the indiſpenſible Neceſſity which lies upon us all, in relation to this Duty; that we are indiſpenſibly obliged to the performance of it, and that the Conſequences of its Omiſſion, are extreamly dangerous. And thus much ſhall ſuffice for the firſt Particular;

lar; in which we were to consider the Nature of that Duty, to which the Apostle here exhorts us, under its Four distinct and several Branches. I proceed,

Secondly, To enquire into the Extensiveness of this Duty; it must not be confined barely to our selves, but must be performed *for all Men.*

It has always been the Glory of the Church of *England*, to distinguish it self from all other Professions, by a Charity, the largest and most diffusive of any: It liberally extends its good Wishes and its Hopes, to those who are entitled to them by any degree of Possibility; and has undoubtedly the greatest share of that Universal Love, which Christ has declared to be the Livery of his Disciples: She does not pretend invidiously to confine, those glad tidings of great Joy which should be to all People, within the narrow pale of a particular Church; nor presumptuously appropriates the Title of God's Children, to the Defenders of some Whimsical Enthusiastick Delusions; but spreads forth her Arms, like her Master upon the Cross, to take in all that will accept of them into her Embraces: How must it then mis-become any of

her Children, to be wanting in ſuch Inſtances of Brotherly Affection, as are required and expected from all Believers. But there is no Inſtance in which we can diſcharge this Univerſal Charity ſo chearfully and ſo eaſily, as in our zealous Addreſſes to God in their Behalf: He that can contribute nothing elſe, to the Aſſiſtance or Advantage of his Fellow Chriſtian; may promote his Intereſt by the heartineſs of his Prayers, and without any expence may become his Benefactor: He that cannot congratulate his Neighbour's good Fortune, with a coſtly Preſent, or a ſumptuous Entertainment, may yet offer up a Sacrifice of Praiſe and Thankſgiving, and propitiate God for him with a ſweet-ſmelling ſavour. And as this is a Method the moſt eaſie of any, to expreſs our good will to the whole Race of Mankind; ſo I may add, that it is indeed the only means, by which we can be charitable to the whole humane Nature: The largeſt Fortune cannot be ſufficient, to miniſter to the Neceſſities of all that are in Want; the greateſt earthly Power can never enable one, to redreſs the Miſeries of all that are oppreſſed; but no misfortunes

tunes can be too great for the Relief of our Prayers, no Neceſſities too numerous for the Alms of our Interceſſions; and we may by this means, engage in their Favour, the Aſſiſtance of one that is All-ſufficient. Again, the Share which we ought to take in the Happineſs of others, cannot be manifeſted to Perſons ſo far diſtant, as to afford no Poſſibility of Commerce with them; but no remoteneſs of Place, no interpoſition of Seas or Deſerts, can hinder the intercourſe of our Gratitude; and by praiſing God for his Mercies to them, we may draw down upon them repeated Bleſſings. How pure then and unmixed a Satisfaction ſhould ariſe, from a due Reflection upon ſuch a Procedure! How nearly do we tranſcribe in it the Divine Benignity; by letting our Charity ſhine as Univerſally as the Sun, and ſuffering nothing to be hid from the heat thereof! How juſtly do we recommend our ſelves to the Favour of our God, whoſe moſt agreeable Character is an extenſive Goodneſs! and who in order to implant in us this Univerſal Charity, has made us all Brethren by Creation; has united us more cloſely in his Son by Redemption; and would faſten

faſten us moſt intimately in his Holy Spirit, by Sanctification; twiſting thus together a threefold cord of Love, which (the Wiſe Man tells us) is not eaſily to be broken. Theſe Conſiderations ſhould forcibly oblige us to comply readily with the Apoſtle's Exhortation, That *Supplications, Prayers, Interceſſions,* and *giving of Thanks,* ſhould *be made for all Men.* But,

Thirdly, Let us examine what Perſons thoſe are, upon whoſe account we are obliged to exerciſe this Duty more eminently and indiſpenſably; they are *Kings, and all that are in Authority.*

Beſides thoſe general expreſſions of Charity, which we are obliged to diſpence to all Mankind; there are ſome more particular Ties and Engagements, which inforce the Practice of this Duty in reſpect of ſome Perſons, more ſtrongly and coercively than in relation to others; of theſe the moſt obligatory and conſiderable, is that of Subordination from the Subjects to their Princes; who are as much entitled above others to our Prayers and our Thankſgivings, according to the ſeveral Circumſtances which call for the one and

the

the other; as they are elavated above them, by their Quality and High Office, or have a greater Influence upon the Publick Welfare. This was a Duty which was eminently discharged by the Primitive Christians, for their Heathen Emperors; and therefore cannot without the greatest Scandal, be neglected by us, for the *Defender of the Faith.* For a Queen, who has at once expressed her Christian Zeal, by avowing her Affection to the Church by Law Establish'd; and her Christian Moderation, by confirming all those Laws, which have been made for the Ease of such as dissent from it. For if those who were the Persecutors of true Religion had yet a just Title to such expressions of Respect; how basely degenerate must we appear, if we refuse these Testimonies of Love and Reverence, to those Kings that are the Fostering-Fathers of the Church, and to those Queens that are its Nursing-Mothers? It has always been the Characteristick of Our Church, to have preferred nothing before our Loyalty and our Prince, except our Religion and our God: For as our Profession is the only One, established and encouraged by the Government, though

though others may be connived at, and tolerated by it; ſo all other Perſuaſions may be ſaid to comply with it, whilſt thoſe of the Church of *England*, Strengthen and Up-hold it. But becauſe with moſt People, a Principle of Intereſt, is much more perſuaſive than that of Duty; let us conſider how inſtrumental the Proſperity of the Prince, is to the Happineſs and Well-being of the Subject; and this will not fail effectually to convince us, that we ought in Contemplation of our own Self-Intereſt, both earneſtly to pray for the good Succeſs of our Governours, and heartily to rejoyce in all their Advantages. We may ſee in the Book of *Judges*, the Miſery of a People, when they have no King, no eſtabliſhed Government, but every Man does that which is right in his own Eyes: Their Liberty is expoſed to the unjuſt Uſurpation, of every powerful and enchroaching Neighbour; their Releaſment from thoſe Evils cannot be compleated, by any ordinary or humane Means; but God muſt miraculouſly raiſe them up a Deliverer, or they muſt groan in the Chains of their inſulting Adverſaries; the Laws which are the Bonds of civil Society,

Society, are then become uſeleſs and inſignificant; being no more in themſelves but a bare dead Letter, unleſs Power and Authority give them Life and Vigour; the Property of the Weaker is continually expoſed to the Rapine and Violence of the Stronger; and the longeſt Sword is the Meaſure of Juſtice: Theſe and ſuch like, are the miſerable Circumſtances of that unhappy People which has no ſettled Government; and the condition of thoſe is proportionable ſad, were the Government is tottering and unſucceſsful: For it is not the bare Majeſty of the Royal Dignity, that is ſufficient to reſtrain the Licentiouſneſs of ill Men, unleſs there be a Stock of Power to ſupport it, and they are convinc'd that the Sword is not born in vain. How zealouſly ought we then to contribute our Endeavours, towards the Happineſs and Proſperity of the Government we live under; ſince our own is ſo inſeparably united with it, that every Blow which is levelled at that, glances upon the whole Body of the Nation; and like the famous Twins of *Hippocrates*, they always rejoyce or mourn together! We may perceive how juſt a value the *Iſrae-*

lites

lites had for their King; when they all acknowledge with one Conſent, that *he was worth Ten Thouſand of them*: And I would to God that every one amongſt us, were as ſeriouſly convinced in relation to our Queen, how neceſſary her Welfare is to that of the Publick! How earneſtly ſhould we then Pray for her Preſervation, and for the frequent Returns of ſuch happy Feſtivals as this! How heartily ſhould we rejoyce at the Succeſs of her Arms! And how eagerly ſhould we embrace all ſeaſonable Opportunities, of advancing her Honour and her Intereſt! Since we ſhould find theſe Benefits are only lodged in her, to be the better communicated to ſuch as are beneath! And this Oyl of Gladneſs is only ſhed upon *Aaron*'s Head, to run down from thence to his Beard, and to the Skirts of his Garment! But eſpecially when the Tribute that is chiefly required, may be anſwered without any Charge or Difficulty, what Pretence can we make uſe of, to plead an Exemption? or who can juſtly complain of being over-rated, when he may diſcharge his Obligation, with a *Prayer* or a *Thanksgiving*? This the meaneſt of us is enabled to contribute; and perhaps

with

with as much Advantage to the Common Good, as the more large Disburſements of the Wealthy and the Honourable: He that is not able to make great Levies or give large Sums of Money, for the Service of the Government, may promote its Succeſs by the fervency of his Devotions, and bring Legions of Angels to fight in its Behalf: He that cannot teſtify his Joy by a Bone Fire, nor make a coſtly Profuſion of Illuminations, may yet kindle up the Flames of Gratitude in their Heart, and ſhew his Thankfulneſs with a Warmth more kindly and more laſting: Not that our Readineſs to perform this Duty, can exempt us from affording our more Subſtantial Aſſiſtance; it is not enough for the Able to open their Mouths, and at the ſame time to ſhut their Purſes; ſince theſe things they ought to do, and not to leave the other undone. There are ſome (I believe) who would willingly embrace ſuch an eaſie Commutation; would be glad to give a Prayer inſtead of a Subſidy, or to ſtrike off a Tax, with a Form of Thankſgiving; but what is this (my Brethren) but the moſt groſs Hypocriſie? If our Prayers were hearty, our Endeavours would

would be vigorous; we ſhould contribute our Aſſiſtance as chearfully, as our Devotions; and Promote the Publick Welfare, as cordially as we wiſh it: This Duty then, which is ſo eaſie in its ſelf, will ſmooth the way to more conſiderable Performances; He who thinks himſelf engaged to pray heartily for his Governour, will find that he is obliged to do ſomething farther; and will as little be able to ſatisfie his Mind, in ſerving his Prince as his God with that which coſts him nothing; and thus much may ſuffice to prove my Third Concluſion; that we are obliged in a more eminent manner, to make *Supplications, Prayers, Interceſſions,* and *Giving of Thanks, for Kings, and for all that are in Authority.* I go on to the conſideration of my

Fourth Particular, namely to lay down the great Advantages, which reſult from our due diſcharging of this Duty; it qualifies us *to lead a Quiet and peaceable Life, in all Godlineſs and Honeſty.*

If a Tree may be known by its Fruits, and our Saviour aſſures us it is the trueſt way of Judging; how highly ought we

we then to value this great Duty, whoſe Bleſſed Effects are Peace and Piety! Whatever can contribute to make our lives eaſie, in relation to God or to our Neighbour! Let us conſider theſe Two great Benefits diſtinctly, and we ſhall find the Fruits of ſuch a Charity, as makes us concerned for the Good *of all Men elſe*, and particularly of *Kings* and *ſuch as are in Authority*, to be

1*ſt.* The *leading a quiet and peaceable Life.* And

2*ly.* The *leading our Life in all Godlineſs and Honeſty.*

1. Then, the happy conſequence of ſuch a Charitable Diſpoſition, as makes us intereſt our ſelves by our Devotions in the concerns of others, and eſpecially of our Governours, is *the leading of a quiet and peaceable Life.*

This is that agreeable and engaging temper, which conſtitutes a Man a uſeful Member of any Society: it engages him to promote the Good of a Community, becauſe his own ſatisfaction cannot otherwiſe be compleat, his Deſires fulfilled, or his Prayers anſwered:

His universal Love for all Mankind, has rooted out of his Mind all bitterness and uneasiness, which may make him liable to provoke Injuries; and has implanted in its Room such an obliging calmness, as must engage the Affections of all about him: How shall he, who is still Praying for the good of others, and rejoycing in the Blessings that they enjoy, do any thing that may be distastful or prejudicial to them, or that may any way deserve their Enmity or Ill Will? How far is he from doing Ill Offices to another, and how unlikely to draw them upon himself; who thus makes himself as far as he is able, a Universal Friend and Benefactor! And if any should happen to return him Evil for Good; yet if he Blesses when they Revile; if he Intercedes for them, when they are Imprecating against him; how must he *heap coals of fire upon their heads* to melt them down into Tenderness and Affection, till he makes *his very Enemies to be at peace with him!* He has nothing of the Factious or Incendiary in him; he raises no Tumults nor Disturbances in the Commom-Wealth; but as his Wishes are zealous for the Publick Prosperity, so his endeavours are al-

levelled

levelled at promoting that great End; and the happy effect of these Endeavours is his disturbing no Man, nor being disturbed by any Man, but *leading a quiet and peaceable Life.* This is the Copy which I would have all Men to write after, who desire to be useful Members of any Society. But

2*ly*, Another happy Consequence of such a Charitable Disposition, as makes us interest our selves by our Devotions, in the concerns of others, and especially of our Governours, is the *leading our Life in all Godliness and Honesty.*

This does not only occasion our outward Tranquility, but lays the Ground-Work within of true Piety and Holiness; it is as well the discharging of our Duty towards God, as a means to make us live inoffensively with our Neighbour: He who often adddresses himself to the Throne of Grace, who often converses with God by Prayer; let the occasion be what it will that brings him thither, will find his Love heightned at every reproch, and will always come away with an encrease of Reverence: This Familiarity and Intercourse with God, will make him still

diſcover freſh perfections in him, which will lay upon him freſh tyes of Devotion and Obedience: But when he draws near upon ſuch occaſions as we now ſpeak of; when he finds that God vouchſafes to admit him as an Interceſſour, and to let him ſhare with our Redeemer in that Great Office; and that his Interceſſion is accepted not only for the Vulgar, but for thoſe whoſe Condition is moſt elevated in the World, for Powers and Principalities and the Gods of the Earth; how muſt this inflame him with Gratitude and Affection, and engage him to *lead his Life in all Godlineſs and Honeſty!* Thus will our duly diſcharging this great Duty, be happily attended with the bleſſed Conſequences, of Peace with our Brethren, and Piety towards our God. I come now in the

Fifth and laſt Place, to ſhew the Conformity of this Duty, with the Divine Will and Pleaſure, that *it is Good and Acceptable in the ſight of God our Saviour.*

There is nothing more pleaſing to our Almighty Benefactor, than the readineſs of his Servants to pay upon all occaſions, the Tribute of their Prayers

and

and the Sacrifices of their Praiſes. As to the former, the Royal Prophet, makes it one of God's peculiar Titles; *Thou* (ſays he) *that heareſt Prayer, unto thee ſhall all fleſh come*; and he himſelf vouchſafes to call, the *Habitation of his Holineſs, and the Place where his Honour dwells*, by this apellation *the Houſe of Prayer*: As to the latter, God confeſſes, that it is the giving him Glory, and aſcribing to him the Honour due unto his Name; *he that offereth Praiſe*, ſays he, *honoureth me*: And therefore whoever is converſant in theſe muſt needs be *well pleaſing and acceptable unto God*: And that becauſe he is recommended to his favour, by two moſt agreeable Qualifications, Humility and Faith: The Firſt of theſe, Humility, is eminently expreſſed, in that due Recognition of our own Inability, which makes us look abroad for Succour and Aſſiſtance; and the Second, Faith, is fully exemplified; by that firm Reliance and Dependance upon God, which makes us fly to Him for Favour and Protection: But when a Duty ſo commendable in its ſelf, ſhall be farther improved by ſuch conſiderable Additions; as Univerſal Charity for all Mankind,

and a Zealous Affection for the Government which protects us; it will become yet much more acceptable, in the ſight of God our Saviour: An extenſive Love, is that which moſt nearly reſembles us to God; whoſe peculiar Excellency it is to do good, and to advance the Felicity of all his Creatures; we are then tranſcribing the Divine Tenderneſs, within the narrow Sphere of our Ability; and as if not content to have done all that we can, we endeavour to engage God himſelf, for a Party, and to ſecure them ſuch a Refuge, as can never fail: But if God be thus well pleaſed to ſee our affectionate Tenderneſs, for all thoſe Creatures of his, which bear his Image in common; how much more will he approve of that Zeal and Concern, which we expreſs for ſuch as are his immediate Repreſentatives; who have the Divine Impreſſion more viſibly and illuſtriouſly, being doubly ſtamped, both as Men and Princes! As there can be no true Reſpect for God, but what will in a due Meaſure devolve upon his Vice-gerent; ſo neither can we entertain any Reverence for our Princes, but what will proportionably aſcend to their great Original

Original God, who has given them his own Title, *I have ſaid ye are Gods*, will himſelf acknowledge the Reſpect that they receive; and our Saviour convinces us how neceſſary it is, by joyning it ſo cloſely with the Divine Worſhip; when he bids us *Render unto* Cæſar *the things that are* Cæſar's, *as well as unto God, the things that are God's*. And now when Devotion, Charity, and Loyalty, which are ſeverally ſo agreeable to the Will of God, ſhall be all united in one great Duty, when our making Supplications, Prayers, Interceſſions, giving of Thanks for all Men, and eſpecially for our Lawful Superiors, is the joint Exerciſe of thoſe Graces which are ſo eminent aſunder; we may conclude that it is Conformable to the Divine Will and Pleaſure, that it is Good and Acceptable, in the Sight of God our Saviour.

Thus have I gone over as briefly as I could, though I fear with too large a Treſpaſs upon your Patience; the Five general Heads which I propoſed to diſcourſe upon; and have ſhewn you Firſt, the Nature of the Duty enjoyned; *Secondly*, its Extenſiveneſs; *Thirdly*, the Occaſions of its more Eminent Exerciſe;

Fourthly, the Advantages which ariſe from its Practice; and *Fifthly*, its Conformity with the Will of God. Give me leave to cloſe up all, with a word or two of Application upon the ſeveral Heads, and ſo I ſhall conclude. And,

1. Does the Apoſtle here exhort us, to be frequent and diligent in the Publick-Worſhip, as a thing to be minded chiefly and firſt of all; and is the Liturgy of our Church, exactly framed by the Primitive Model, and agreeable to the Apoſtolical Conſtitution? Let us then be conſtant in our Attendance upon it; let us rejoyce when they ſay unto us *We will go into the Houſe of the Lord*: Let us not only be invited by Curioſity, to hear, or to cenſure the Diſcourſe of the Preacher, but let the Prayers be as great an Inducement as the Sermon; and prevail upon us to attend them conſtantly, though unaccompanied (as many times they are) by the other: Let none of us ſhew a Coldneſs or Indifference, in relation to our partaking of the Solemn Offices; nor forſake the Aſſembling of our ſelves together, as the inexcuſeable manner of ſome is; but let us hold faſt without wavering, not only the Faith, but the Profeſſion,

or

or outward Diſcipline of it alſo; that ſo we may be frequently entitled to that Promiſe, that *Where two or three are gathered together in God's Name*, he *will not fail to be in the midſt of them.* But,

2. Muſt not theſe our Devotions be ſo narrow and contracted, as only to be employed about our ſelves, or our Dependants, but generally offered up in the behalf of all Mankind? Let us then endeavour to manifeſt upon all Occaſions, the largeneſs of our Hearts, and the wideneſs of our Bowels: Let all our Prayers be like that Heavenly Form, which our Merciful Redeemer gave us for a Pattern, which contains no Petition for the ſingle Perſon that utters it, but what is common to him, with all Men elſe: Let no ſmall Intereſt of Factions or Opinions, confine our Charity to ſuch or ſuch a Party; but laying aſide all narrow Diſtinctions, let us largely Conſider our ſelves and others, under the Univerſal Characters of Men and Chriſtians. But,

3. Muſt our Charitable Devotions be more eminently converſant, about Kings and all that are in Authority? Let then our Prayers be unfeignedly poured forth, for the long Life and Happineſs

Happineſs of our Gracious Soveraign; and our Praiſes be cheerfully offered unto God, for the Surprizing Succeſs which he has lately vouchſafed Her; a Succeſs in which, if we either conſider our own vaſt Advantage, or the Diſappointment of our Enemies; we may juſtly rank it amongſt the moſt Signal Bleſſings, which for above a Hundred Years paſt, has been conferred upon theſe Nations. For whether we reflect upon the inimitable Campaign in *Flanders*, or conſider the matchleſs Deſcent upon *Spain*; we have a pleaſing Scene before us of Victories and Triumphs, and are comforted by the Proſpect on every ſide. And may our Queen conſtantly vereſie that excellent Motto, which She has happily borrowed from Her Illuſtrious Predeceſſour! by continuing always the ſame that She has been, in Her ſteddy Government both of Church and State, and the Succeſs of her Forces, both by Sea and Land. Let us then be glad in this day which the Lord has made, and rejoyce in thoſe Advantages which the Government has received, and pray earneſtly for the Continuance and Improvement of them: As knowing that this is both

our

our Duty and our Intereſt; that we ſerve God when we thus Reverence our Prince; and that the Safety of us all, (whatever ſome Men may imagine) is wrapped up in the Proſperity and Security of the Government. But,

4. Are the Conſequences ſo happy which attend this Performance, no leſs than the great Benefits of Peace and Godlineſs? Let this then make us zealous in the diſcharging of it; and engage us to expreſs our Sincerity in it, by ſhewing theſe Effects in our Lives and Converſations: Let us not only pray for, but promote the Peace of *Jeruſalem*, ſince the one without the other, is but provoking Diſſimulation, and let us manifeſt the Integrity of our Hearts, by the Exemplarieſs, and Inoffenſiveneſs of our Actions: So ſhall we ſtop the Mouths of all Gain-ſayers; and may perhaps prevail upon ſuch as are of a contrary Opinion, to joyn with us heartily in our Prayers and Thankſgivings, when they find our Devotions thus adorned by our Practices. But,

Fifthly, and laſtly, is the Exerciſe of this Duty well pleaſing to God, and exactly conformable to his good Will and

and Pleaſure? Let then no pretence of Conſcience, with-hold us, from performing it as often as we have juſt occaſion: Our Conſcience, (or what we two often miſtake for it, our Opinion,) may eaſily deceive us, but the God of Truth cannot utter a Falſity; He aſſures us by his Apoſtle, That *to make Prayers and give Thanks for all Men, eſpecially for Kings*, is *good and acceptable in his ſight*: If then *our Conſciences acquit us in this caſe*, Beloved, then have we confidence towards God; but if (on the other ſide) our Heart condemn us for it, yet God is greater than our Heart. I would to God, that all who are miſled by an Erronius Conſcience, to neglect or miſapply that Practice of this Duty, would ſeriouſly conſider this part of my Diſcourſe; that ſo we might all joyn with one Heart and Mind, in *making Supplications, Prayers, Interceſſions, and giving of Thanks, for Kings and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty*; as being convinced *that this is good and acceptable, in the ſight of God our Saviour*. Then God who is delighted with an humble Gratitude, and with the double Sacrifice of Praiſe

and

and Thanksgivings, shall continue *to rejoice over us all for good*; shall *present our gracious Queen with the Blessings and Goodness, and give Her Wisdom to go in and out before so great a People*; shall go forth continually with our Fleets and our Armies, and shall prosper all that we set our Hands unto: Then shall Church and State together Flourish, and mutually advance each others Interest: Then shall *Justice run down amongst us like Waters, and Righteousness like a mighty Stream*; and God, *even our own God, shall give us his Blessing. To Him the Father, Son and Holy Ghost, Three Persons, but One God of Mercy, be Ascribed all Honour, Power, Might, Majesty, and Dominion, henceforth and for evermore.* Amen.

FINIS.

A

SERMON

Preach'd *Sept.* 16. 1703.

Before the

INCORPORATED SOCIETY

OF

APOTHECARIES of *London.*

A SERMON.

Prov. 17. *Former Part of the 22d Verse.*

A merry Heart doth good like a Medicine.

THE wiſeſt amongſt Men, and the moſt skilful of Phyſicians, who fully underſtood the Nature of all Simples, and ſpake of them from the *Cedar-tree* that is in *Lebanon*, to the *Hyſſop* that groweth out of the Wall; who alſo made it his Buſineſs to prove his Heart with Mirth, and with held not from it any manner of Joy; as the joynt Reſult both of his Wiſdom and Experience, preſcribes a *merry Heart* as the richeſt of all Cordials, and aſſures us, that this *will do good like a Medicine.* I have therefore made choice of this Aphoriſm of *Solomon*, as a ſeaſonable

ſubject for your pleaſent entertainment; becauſe the former part has reſpect to that commendable chearfulneſs, which is uſually to be met with upon ſuch occaſions as theſe; and the latter part has relation to that particular Society, of which my Audience at this time is more eſpecially compoſed. And I ſhall handle it, for your Inſtruction, after the following manner.

1*ſt.* I ſhall enquire into the Senſe of this Expreſſion, and explain what is meant by *a merry Heart.*

2*dly.* I ſhall examine the Truth of this Maxim; and prove the Wiſeman's Aſſertion, that *a merry Heart doth good.* And

3*dly.* I ſhall conſider it with regard to the Compariſon; and ſhew, how *a merry Heart doth good like a Medicine.*

1*ſt.* Then, I ſhall enquire into the Senſe of this Expreſſion, and explain what is meant by a *merry Heart.*

We are not to ſuppoſe that the Wiſeman here intends to countenance or encourage any exceſſive Jollity, or the extravagnt

extravagant Sallies of the Libertine and Licentious: No, there is a *Laughter* which he pronounces to be *Madneſs*, and a *Mirth* of which he affirms, that it is but *Vanity*. We are therefore only to underſtand, by the *merry Heart* recommended in my Text, *ſuch an eaſie and agreeable temper of Mind, as may diſpoſe a Man, at all times to be innocently chearful, with Prudence, Decency, and Moderation.* From which ſhort, but full deſcription of it, we may obſerve, that True Mirth is a more ſerious thing than People imagine it to be; that it is wholly inconſiſtent with a fooliſh Levity, and utterly incompatible with a vicious Jollity. The merriment of the Drunkard in his Midnight Revellings, where the Mirth is not his own, but borrowed from the Liquor; and the Wine which before ſmiled in the Glaſs, carries on the Humour and laughs in the Man; can have no pretences to the deſerved Commendation, of this *eaſie and agreeable temper of Mind.* The irregular Jollity of ſome uneven Tempers, which ſtick at nothing when the merry Fit is on them, and then ſink down into Melancholly and Heavineſs; can have no ſhare in this amiable Diſpoſi-

tion, *which inclines a man at all times to be innocently chearful:* The airy Pleasantry of impertinent Buffoons, who are gay to extremity, though never so unseasonably; who can jest in a Church, and be merry at a Funeral; can lay no claim to this commendable Alacrity, which is regulated by *Prudence*, and *Decency*, and *Moderation*: That chearfulness of Mind which the Wise-man here treats of, does not play lightly upon the Surface of the Soul, but is seated and fixed in the very Center of it; and like the pleasing Solemnity of some religious Festival, has an agreeable mixture of seriousness and delight.

There are several Qualifications of great Moment and Importance, which a Man must endeavour to be possessed of, before he can attain to keep up constantly that *merry Heart* which I have now been describing. And the

1*st*. Of these Qualifications is a Good Conscience. In vain shall we attempt to be truly chearful, unless all things be quiet and serene within; our Mirth will be only from the Teeth outwards, without making any lasting impression upon our Minds: In the midst of all

our

our pretended Jollity, we ſhall feel the laſhes of an inward Tormenter; and tho' we may deceive others with an out-ſide of Merriment, yet we cannot carry the Fallacy ſo far, as to put a cheat upon our ſelves. We may perhaps for ſome time gag this uneaſy Remembrancer, or lull him to ſleep with the delights of Sin; but he will rouze himſelf, *like a Giant refreſhed with Wine*, and make ſad amends for his former *Drowſineſs:* If we ſeek for Diverſion amongſt our looſe Companions, he will be intruding, like an unwelcome Gueſt, and will be whiſpering unpleaſing Truths into our Ears, till he palls our Appetite when it is moſt eager, and daſhes our ſweeteſt Draughts with Gall and Worm-wood. And therefore to imagine we can have a *merry Heart*, unleſs we firſt ſecure to our ſelves *Peace of Conſcience*; is to ſuppoſe a Man at eaſe upon the Engine of his Torture, or happy and well pleaſed under the moſt intolerable Circumſtances. But how *eaſy and agreeable muſt his Temper of Mind be*, who has nothing within to ruffle or diſcompoſe him! What can ſhock his Mirth who has an inward Comforter, *that ſpeaks Peace to his Soul*

and healing to his Bowels! How well must he *be disposed to be at all times chearful*, who *has confidence towards God, because his Heart condemns him not*; and *whose rejoycing is this, the Testimony of his Conscience!* As a *wounded Spirit* is a perpetual uneasiness, so a *Good Conscience is a continual Feast:* and that Heart only can be truly *merry*, which is constantly provided with such a Fund of Satisfaction. The Atheist or Profane may have an out-side of Gaiety, and may boast that they have extracted the very Quintessence of Delight; but their forced Mirth has nothing that is Substantial at the bottom; they want the Foundation of an innocent chearfulness; and in the midst of their Merriment their condition is like His, who is stung with a *Tarantula* and dies Laughing. A

2*d.* Qualification, which is absolute necessary, to obtain and keep up the *merry Heart* here mentioned, is a *due disregard for the things of this World.*

He that is too solicitous about temporal advantages, and indulges himself in a fondness for the enjoyments of this Life, lays himself open thereby to a thousand odd accidents, which may disturb

diſturb his Mirth, and interrupt his Satisfaction: Diſcontents and Murmurings, Complainings and Repinings, will be the uſual entertainments of ſuch a Man, when he meets with unavoidable Diſappointments or Loſſes: And theſe are inconſiſtant with a *merry Heart*, which can never be found without true Contentment. For if he places his delight in uncertain Riches, he muſt be racked with care in the getting and the keeping, and with grief when they *take Wing and fly away from him:* If his Aim be at the Honours and Preferments of this World; how much pains muſt he take in compaſſing and enjoying them! How truly is he a Slave in the midſt of his Grandeur, though his Chains may be Golden and his Goalers bareheaded! And what uneaſineſs muſt he feel, when a well-formed Calumny, ſhall reduce this Great Man to the level of the Vulgar! He then that would ſupport an inward chearfulneſs, muſt not ſuffer it to depend upon ſuch things as are without him; he muſt keep his Happineſs within his own Power; by carefully practiſing the Apoſtle's ſhort Leſſon, *in whatſoever State he is, therewith to be contented:* The World and all

its Furniture muſt hang looſe about him, and then its Changes and Contingencies will never diſcompoſe him; but the Mirth of his Heart may remain ſtill intire, under all the viciſſitudes of his outward concernments. A

3*d* Qualification, which is alſo neceſſary, in order to keep up this chearfulneſs of Spirit, is a becoming application to the Duties of our Calling.

The induſtrious Man has the beſt cauſe to be merry; for as Idleneſs is an Inlet to all manner of Wickedneſs, ſo is it alſo to Black and Melancholy Surmiſes; it lays a Man open to peeviſhneſs and diſcontent; and we never are ſo irkſome and tedious to our ſelves, as when we are at a loſs how to paſs away our time. When the *Iſraelites* were in the Wilderneſs, idle and unemployed; when their Hunger was allayed by Miracles, and the *Rock gave Water to quench their Thirſt*; we find the reſult of it to be *Murmurings and Repinings*; and the Fleſh-pots of *Egypt*, purchaſed by their Induſtry, left a ſweeter reliſh upon their Imaginations; than the *Food of Angels ſent down from Heaven*, which (as the Wiſe-man words it) was *prepared without*

without their Labour. But when Men are taken up with their lawful Employments, their thoughts are not at leiſure to admit of this infection; they can never be induced to complain of their condition, while they find themſelves in the way of improving it daily; nor has the Devil that advantage of infuſing into their Minds, a loathing and diſquiet of their preſent Circumſtances, or too anxious a carefulneſs in relation to the future. Induſtry then is highly ſubſervient to true chearfulneſs; both as it ſecures us againſt Want and all its uneaſie Attendances; and as it ſhuts out thoſe Temptations to which Idleneſs expoſes us, and which are jointly pernicious to our Mirth and to our Innocence. Let us liſten to the Wiſe-man's deciſion of this Caſe; the *Soul* (ſays he) *of the Sluggard deſireth and hath nothing*; there is an account of the uneaſie State of the Idle; but the *Soul of the Deligent ſhall be made fat*; there is the ſucceſs and ſatisfaction of the Induſtrious.

If then we take care to ſecure a good Conſcience, to wean our ſelves from an over-fondneſs for temporal Things, and to be duly converſant in the duties of

of our Calling; we are then qualified for obtaining and keeping up that *merry Heart*, of which the Wiſe-man here gives ſo noble a Character. And this leads me to the conſideration of my

2*d* Particular; in which I am to examine the Truth of this Maxim, and to prove the Wiſe-man's Aſſertion, That *a merry Heart doth good.*

That may very juſtly be ſaid to do us good, which is inſtrumental in promoting our Quiet and Felicity: Now there are Four Things, which if we are poſſeſſed of, we may pronounce our Condition to be eaſie and happy, a *clear Reputation*, a *comfortable Fortune*, a *healthful Body*, and a *quiet Mind*: And theſe are no way more effectually ſecured than by that innocent Chearfulneſs mentioned in my Text.

1*ſt*. As to a *clear* and *unblemiſhed Reputation*. The *merry-Hearted* Man is of an obliging Temper, his Deportment at all times is ſweet and engaging; and he endeavours to promote, as much as he can, the Diverſion and Satisfaction of all thoſe whom he deals with: And what can more recommend one to the

good

good Opinion of Others, than ſuch a pleaſing and amiable Diſpoſition as this? And as there is nothing in his Behaviour, that is ſowr, moroſe, or ſupercilious; ſo neither is there any thing in his Diſcourſe, that can cauſe Uneaſineſs in thoſe with whom he converſes; for his Mirth being always ſeaſoned with Prudence and Decency, he never runs into the errour of thoſe Pretenders to Wit, who would rather at any time loſe their Friend than their Jeſt: Thus is he always cautious not to give any Offence, and he is alſo the fartheſt of any Man from taking it; and by the Candour and Civility with which he treats others, he ſecures their Eſteem and their Friendſhip to himſelf: all wiſh well to him, and ſpeak well of him; becauſe he thus makes himſelf by his Mirth and Inoffenſiveneſs, a delight and a bleſſing to thoſe with whom he Aſſociates.

2*dly*. As to a *convenient* and *comfortable Fortune*, that which eſtabliſhes a Man's Reputation, is the moſt likely means to make his Fortune too; and a *merry Heart* being the beſt Inſtrument to ſecure the one, cannot be ſuppoſed

Defective

Defective in advancing the other; every one will be glad to give him a helping Hand, who is so universally valued and beloved; and any Misfortune that should touch him nearly would be looked upon and redress'd as a common Calamity: Here is nothing in such a Man of Trick or Cunning, which may tempt People to stand upon their Guard against him; but every one is willing to deal with, and encourage him, the chearfulness of whose Temper makes him open and undesigning: That Application to Business (which is one of his good Qualities,) will intitle him to those Advantages which are the Rewards of Industry: And his Contentment in all Conditions (which is another of them,) will make him easie with a Competancy, and secure him from those Hazards, which are oftentimes their Ruine that grasp at too much. Thus he thrives moderately, and therefore safely; and enjoys as much of this World as may support his Chearfulness, but aims not at so much of it as may disquiet and distract him.

3*dly.*

3dly. As to a vigorous and healthful Body. When the Heart is merry, the Spirits are all alive, the Blood circulates with a becoming Briskneſs, and every Member receives its due ſhare of Refreſhment: But when this Fountain of Life is frozen up by Melancholy, the whole Man is oppreſſed with Languor and Stupidity; the Spirits flag, the Blood ſtagnates, and the Image of Death ſeems to take poſſeſſion of him. How many has Envy worn away to Skeletons, and fretted them into nothing but walking Anatomies? How many has a deep Grief brought to Palſies and Conſumptions; either tranſforming them into living Ghoſts, or making them half dead on this ſide the Grave? What better Remedy againſt theſe deſtructive Poiſons than the happy Antidote of a *merry Heart?* As the Body has in ſome meaſure an Influence upon the Soul, and an Irregularity in the Organs of the former, cauſes an Indiſpoſition in the Faculties of the latter: So much more has the Mind an Aſcendant over the Body; and when that is in Diſorder, this muſt ſuffer with it; when that is well at eaſe, this muſt ſhare in the Advantage:

And

And if this brisk chearful Temper of Mind cannot wholly ſecure us from Diſeaſes, yet will it at leaſt ſupport us under them; *the Spirit of a Man will ſuſtain his Infirmities*; and by not letting him ſink under the force of his Diſtemper, will both hinder its Progreſs, and promote its Cure.

4*thly*. As to a *ſerene and quiet Mind*. Since a *merry Heart* is inſeperable from a *good Conſcience*, it is certainly the beſt Inſtrument of our inward Tranquility. And this is a Bleſſing ſo eminently valuable, that it is to the Soul, what Health is to the Body, the Salt and Seaſoning of all other Satisfactions; without which they loſe their Reliſh, and become inſiped: Let our Reputation be never ſo Great; let our Fortune be never ſo conſiderable; let our Bodily Health be never ſo conſtant; yet if our Mind be ill at eaſe, all theſe other Delights will be taſteleſs or unpalatable: Unleſs This be at quiet, the World cannot entertain us, the Fleſh cannot divert us; a melancholy Reflection, or a Pang of Deſpair, ſhall turn all the Enjoyments of the Great or the Luxurious into *Vanity*, or (what is worſe)

Vexation

Vexation of Spirit. But he that is poſſeſſed of a *merry Heart*, and whoſe Mirth is ſet off with thoſe neceſſary Qualifications, which are already proved to be its inſeperable Companions; he (I ſay) and he alone, can truly be ſaid, to enjoy that happy *Peace* and *Tranquility* of *Mind*, which begins his *early Heaven* even in this *Life*, and gives him a *Taſte of thoſe Joys which ſhall one Day be revealed.*

Thus, by the great Advantages which it ſecures unto us, of *Reputation*, *Fortune*, *Health*, and *Peace* of *Mind*; we are abundantly convinc'd of the Truth of this Aphoriſm, and may avow with the Wiſe-man, That a *merry Heart doth good.* I now proceed in the

3*d.* And laſt place, to conſider this Maxim with regard to the Compariſon, and to ſhew, how *a merry Heart doth good like a Medicine*

And here *Solomon* ſuppoſes that a *Medicine does good*; nor can it otherwiſe indeed anſwer either its Name or its Nature: And therefore we have nothing to do in this place with the *unskilful Preparations* of *Quacks* and *Pretenders* to *Phyſick*; which encreaſe the Diſtemper

Diſtemper they undertake to mitigate, and do good to no Body unleſs to the Preſcriber. No, the Medicine hear meant, is of a Salubrious Nature, well calculated for thoſe Ends to wh ch it is directed, the Eaſe and Benefit of the Patient: And a *merry Heart* may be ſaid to *do good like* ſuch a *Medicine*, after theſe two following manners.

1*ſt*. By expelling thoſe ill Humours which are noxious and pernicious. And

2*dly*. By ſweetning and correcting the whole Maſs that is behind.

1*ſt*. Then, a *merry Heart does good like a Medicine*; becauſe it expels thoſe ill Humours which are noxious and pernicious. When a wiſe Phyſician ſets about the Cure of a Diſtemper, he levels his Remedies againſt the Cauſes of it; and endeavours to drive out all ſuch peccant Humours, as are Food and Nouriſhment to the Diſeaſe: By any other Method he only palliates the Matter; whereas this is to pluck up the Malady by the Roots. And accordingly does an innocent Chearfulneſs of the Heart work upon ſuch Diſpoſitions as it

it meets with in our Mind: It throws out that inward Sharpneſs which inclines us to be angry, and ſuffers it not to rankle and feſter within our Souls: It expels thoſe black Thoughts which would lead us to Diſpair, before the Fancy can brood upon them and hatch them into Madneſs: It drives forth that Sowerneſs which diſpoſes us to Envy, beforth it gains ſtrength to overcome our good Nature and our Charity: Thus does it cleanſe the Fountain, which would elſe feed our Diſorders, and upon that Account may be ſaid to *do good like a Medicine*. But,

2*dly*. A *merry Heart does good like a Medicine*, becauſe it ſweetens and corrects the whole Maſs that is behind. When a Remedy has had ſo happy an Effect, as to rid the Body of thoſe Humours that diſturbed it, and to caſt out both them and the Diſtemper which they fed; there is then no further uſe of a Medicine but this; to ſecure the Patient againſt the Return of the Diſeaſe, by rectifying what is yet amiſs, and mending his Conſtitution. And in like manner does an agreeable Alacrity of Spirit, proceed to regulate and correct the Inclinations of our Minds:

It ſweetens all the Harſhneſs and Acerbity of our Natures; it ſmooths the Ruggedneſs of our Diſpoſitions, and plains the Unevenneſs of our Tempers: If it finds any Seeds of ill Nature ſpringing up, it ſuppreſſes and kills them in the bud, before they bring any Fruit to perfection; and by cheriſhing thoſe Inclinations which have a vertuous tendency, lays the laſting Foundation within us of Health and Chearfulneſs. Thus does it prevent thoſe Diſorders which would breed new Diſtempers, and upon that account may be ſaid to *do good like a Medicine*.

And now I ſhould conclude my third and laſt Particular, of conſidering this Maxim in regard to the Compariſon; but that it may be neceſſary to hint a few Circumſtances in which *a merry Heart* ought to reſemble a *Medicine*; and which I deſire you to take notice of by way of Caution.

1*ſt*. We muſt make uſe of it in it's proper Seaſon. That Phyſick which may at one time be very beneficial, may be downright poyſon at another; and that innocent Mirth which is commendable upon ſome occaſions, may at other times

times administer just occasion of disquiet: The Wiseman informs us that to every thing there is a season; *a time to weep, and a time to laugh*: That chearfulness of Spirit which becomes a Festival, would be very improper upon a Day of Humiliation; and if we would maintain that a *merry Heart* does good, we must take care that the Expressions of it be never ill timed.

2*dly*. We must make use of it in a fitting Proportion. Too much of the best Physick may be fatal to the Patient, and Cordials if too strong, may be as deadly as the Juice of Hemlock. Thus also Mirth, if too excessive, degenerates into Madness, and loses at once both its Innocence and its Usefulness; when it passes the Bounds of Reason and Religion, it is no more the *merry Heart* which the Wiseman speaks of; than the intemperate Laughter of a Madman or a Fool, is the result and effect of a reasonable Satisfaction. That Gaiety which is commendable within its Proper Limits, becomes faulty when it swells to a Bulk that is extravagant; and we must remember in Morality as well as in Nature, that all Excesses imply Deformity and Monstrosity. But

3dly. We muſt make uſe of it under a due Regulation and Government. That Phyſick which is deſigned to work effectually, muſt always be taken *cum Regemine*; we muſt be careful in the Management of our ſelves, leſt otherwiſe it ſhould do us more harm than good. And thus alſo muſt it be with the Alacrity which I am treating of; we muſt, according to the Adage, be *merry and wiſe*; and not ſuffer our Chearfulneſs to lead us into Intemperance, or our Mirth to carry us beyond good Manners: Prudence and Decency muſt be the two *Boundaries*, which muſt direct its Motions and ſtop its Excurſions; and whenever we leap over theſe neceſſary Confinements, we are no longer Merry, but Wild and Licentious.

Thus may we avoid all thoſe Errors and Inconveniencies to which an unbridled Mirth may be apt to betray us; and with ſuch Qualifications as I formerly mentioned, and under ſuch Reſtrictions as I have juſt now hinted, the Wiſeman's Aphoriſm will ſtand good for ever, That *a merry Heart doth good like a Medicine.*

FINIS.

A

SERMON

Preach'd at the

ASSIZES

HELD AT

KINGSTON upon *THAMES*:

On *Tuesday* the 7th of *March*, 1703.

A

SERMON.

DEUT. 1 Ch. 17. V.

Ye ſhall not reſpect Perſons in Judgment, but you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of Man, for the Judgment is Gods.

IT is a reflection at once very melancholy and ſurprizing, that notwithſtanding the wholſome ſeverity of our Laws, and the Care generally taken to put them duly in Execution; yet the Licentiouſneſs of this corrupt and degenerate Age, ſhould be proof againſt the Efforts of ſuch Sovereign Remedies, ſhould propagate its Contagion in ſpite of theſe Antidotes; and furniſh out ſo frequently too juſt

an occaſion, for this awful Solemnity of Publick Juſtice. But tho' we muſt deſpair to ſee the wiſeſt State Phiſicians, find out any Medicine ſufficiently effectual, to overcome the Malignity of ſo inveterate a Diſtemper; yet, at leaſt, it is hoped, that its Progreſs may be ſtopped; the Sound Members of the Body Politick may be preſerved from Infection; and by Lopping off ſome Parts which are Mortified and Incurable, the Gangrene may be hindered from overſpreading the Whole. For in our preſent State of Imperfection and Infirmity, a Total Cure is not poſſibly to be effected; nor could it be performed amongſt the *Iſraelites* themſelves, tho' they had God for their Law-giver, and *Moſes* for their Judge. How rebelliouſly did they break thoſe Ordinances and Inſtitutions, which were the adorable Reſult of Infinite Wiſdom! And how little ſtood they in Awe of the Authority of that Magiſtrate, who converſed face to face with God himſelf! And yet we ſee that he was not diſcouraged by their Obſtinacy, from making Uſe of ſuch Methods as were moſt likely to reſtrain them; taking care that the Foundations

ſhould

ſhould not be caſt down; but that Juſtice, however diſcountenanced by their Practice, ſhould notwithſtanding keep up its Credit and Reputation, by being Publickly adminiſtred with unexceptionable Integrity. To this intent we find him giving a Charge in my Text, to the Subordinate Judges and Grand Juries of *Iſrael*; *Ye ſhall not reſpect* (ſays he) *perſons in Judgment, but you ſhall hear the Small as well as the Great; you ſhall not be afraid of the face of Man, for the Judgmen is Gods.*

Theſe Words contain Two conſiderable Propotions, which may uſefully entertain us upon the preſent Occaſion.

1*ſt.* A *Duty* recommended in ſeveral diſtinct Branches, to all ſuch as are diſpencers of *Publick Juſtice: Ye ſhall not reſpect perſons in Judgment, but you ſhall hear the Small as well as the Great; you ſhall not be afraid of the face of Man.*

2*dly.* A ſhort but very convincing Argument, which may powerfully enforce the Practice of this Duty; *For the Judgment is Gods.*

Firſt then, here is a Duty recommended in ſeveral diſtinct Branches, to all

all such as are dispencers of Publick Justice: *Ye shall not respect persons in Judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of Man.*

In the Verse that is immediately before my Text, this Duty is laid down in terms more Universal: *And I charged your Judges at that time,* saying, *Hear the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him:* And then, because Particulars are more instructive than Generals, this judging righteously is presently explained, and branched out immediately into these Divisions; *Ye shall not respect persons in Judgment: you shall hear the small as well as the great; you shall not be afraid of the face of Man:* In which distinct Enumeration of their respective Behaviour, we have a full account of those necessary Qualifications, which may make their Character compleat and perfect.

1*st.* They must deport themselves with a steady Equality, and not partially be biassed by Favour or Affection.

They

They muſt not reſpect perſons in Judgment.

2*dly.* They muſt behave themſelves with an unalterable Integrity, and not meanly be wrought upon by Intereſt or Advantage; *They muſt hear the ſmall as well as the great.*

3*dly.* They muſt demean themſelves with an unſhaken Reſolution, and not weakly be miſlead by Fear or Cowardice; *They muſt not be afraid of the face of Man.*

Firſt then, Thoſe who are the Diſtributers of Publick Juſtice, muſt deport themſelves in that Office with a ſteady Equality, and not partially be biaſſed by Favour or Affection; *They muſt not reſpect perſons in Judgment.*

Juſtice was by the Antient Mythologiſts repreſented Blind, uncapable of diſtinguiſhing by the Eye, and only to be led and directed by the Ear: It is her Part to Try and to Sentence the Offence, without any conſideration of the Offender; and no additional weight of Friendſhip or Familiarity, ſhould be put into Her Balance to incline it to that ſide. We have formerly felt the ſad Effects, which a Miſmanagement of this

this kind has had upon our Affairs, and what Obſtructions it has given to the due Courſe of Juſtice; when Factious Juries have induſtriouſly been Impanalled, to ſecure their Confederates from a Legal Proſecution; and the Breach of All Laws on the ſide of a Strong Party, has not only found Impunity but Commendation and Reward: We need not look much backwards for Inſtances of this Nature, nor go from them any farther than to our Neighbouring Nation; where the profeſſion of a Catholick was enough to gain a Cauſe, and a Proteſtent (as ſuch) was inevitably to be Caſt. And do we not now live in an Age, when Faction is too powerful! When we have too many Diviſions both in Church and State! And when Parties are eſpouſed with too much Heat and Animoſity! Do we not every day ſee the Innocent Man aſperſed, by thoſe who differ from him in Opinion or Deſign! And the moſt Scandalous Tranſgreſſour excuſed and cheriſhed, upon the plauſible Suppoſition of his being *One of us!* This unhappy Partiality has endeavoured to inſinuate it ſelf, even into our moſt weighty Debates and Conſultations;

tions; and it only wants to invade the Tribunal of Juſtice, to make it Univerſally pernicious and deſtructive. But long may the Equitable Aſſeſſors of her Bench, the Venerable Guardians of our Laws and Conſtitutions, preſerve that untainted with ſo dangerous a mixture! And by conſidering that they Act in a Publick Capacity, diveſt themſelvs of all Private Affections and Engagements! Thus by dividing the Magiſtrate from the Man, and doing the Office of the One abſtractedly from the Other; may they Support the great Character which is given in my Text, *That they ſhall not reſpect perſons in Judgment.*

Secondly, Thoſe who are the Diſpencers of Publick Juſtice, muſt behave themſelves in that Office with an Unalterable Integrity, and not meanly be wrought upon by Intereſt or Advantage; *They muſt hear the ſmall as well as the great.*

Self-Intereſt is the Main-Spring of all Humane Actions, by which the ſeveral Wheels of Life are ſet in Motion; and God vouchſafes in his Dealings with the Children of Men, when he propoſes

poſes to them Rewards and Puniſhments, to addreſs to this great Principle of all rational Operations: But, here lies the misfortune, that we are apt to be impoſed upon, by that which is not our Trueſt Intereſt; and that unwarily miſtaking the Shadow for the Subſtance, we quit Real Advantages for ſuch as are but Seeming Ones. The Riches, and the Honours, and the Vanities of this World, amuſe and dazle us with the Speciouſneſs of their appearance; and make us lazily take up with the Hopes of preſent Benefit, inſtead of aiming at and contending for much Greater in Reverſion. This unhappy Miſtake to which too many are liable, and the fond expectations which they are wont to build upon it; give indemnity, oftentimes, to the Noble and the Wealthy, for what would be highly Penal in the Vulgar or the Poor: As if Riches and Quality were become Authentick Paſports, to ſecure their ſinful Owners from any moleſtation; and that Antient *Sarcaſm* upon the Laws, were but too much verified in Modern Fact, That like Cobwebs, they catch little Flies, whilſt the large Ones break through them. But whatever

ever Practice may have been upon ſome occaſions, far be all ſuch Aſperſion from our Publick Juſtice; that requires that the Laws ſhould be alike coercive to all, and that both Rich and Poor ſhould be equally bound by them; that as the Magiſtrate muſt not be wrought upon by any tenderneſs of Nature, unduly to countenance even the Cauſe of the Needy; ſo neither muſt he be bribed by the proſpect of Advantage, to wreſt Judgment by conniving at the Oppreſſion of the Mighty: A Gift (as we are taught) may blind the Eyes of the Wiſe, and no wonder it is if it has that effect, upon ſuch as govern themſelves only by the Rules of Worldly Prudence; but it can never corrupt the Integrity of the upright; who are led by this Maxim of that Wiſdom from above, That their Intereſt is inſeparably interwoven with their Duty. This will oblige them ſtill to have both Ears open; to liſten indifferently to what either ſide can offer, let the Condition of the Pleaders be as different as it will; and being only determined by the Merits of the Cauſe, to make good that Character which my Text here gives them,

That

That they ſhall hear the ſmall as well as the great.

3*ly*. Thoſe who are the Managers of Publick Juſtice, muſt demean themſelves in that Office with an unſhaken Reſolution, and not weakly be miſled by Fear or Cowardice; *They muſt not be afraid of the face of Man.*

Nothing can be imagined more highly prejudicial, to the due Execution of Publick Juſtice, than want of Courage in thoſe Perſons that are to diſpence it; the Fear of the Magiſtrate gives Confidence to the Guilty; and how dangerous muſt the Conſequence be of ſo prepoſterous an Exchange; when thoſe who ought to be terrible to evil doers, ſuffer them, by their weakneſs to grow dreadful to themſelves! What can the Sword of Juſtice, be ſuppoſed to do, in the management of One who has not the Heart to unſheath it! Or how can he hold her Balance even, with a trembling Hand! In vain ſhall ſuch a One attempt to ſuppreſs Impiety, by Correcting or Expoſing ſome meaner Offenders; unleſs he dares Attack it where it is Intrenched moſt ſtrongly, among ſuch as are Eminent for

for their Birth or their Abilities! Vice will gain more by the Impunity of the latter, than it can poſſibly loſe by the Puniſhment of the former; and Sin will be contented to let Juſtice blunt her Sword, (according to the method of the *Turkiſh* Diſcipline) upon the meaner and more deſpicable Soldiers of its Party; if it can but rebate the edge in relation to its Janizaries, and ſecure the main Champions and Guardians of its Cauſe. But it is the Part and Duty of the Miniſters of Juſtice, to endeavour to drive Wickedneſs out of all its ſtrong Holds; and as the Luſtre of the accompliſhments of ſuch ſort of Sinners, makes their Example more prevalent, and their Infection more diffuſive; ſo ſome muſt be found out who dare ſtand in the Gap, or the Plague will be likely to deſtroy the whole Congregation; if the Offenders be ſuch as *Zimri* and *Cozbi*, Perſons of the moſt elevated Rank and Quality; there is need of a *Phineas* to vindicate God's Honour, whoſe Courage cannot be baffled by any carnal conſideration: And as there are too many Examples of the One kind; who bury the Treaſure of their other Advantages, in

the irregularity of their licentious Practices; ſo (God be praiſed) we want not ſome Inſtances of the Other; who with a Chriſtian Magnanimity can bear up againſt the Torrent, and fear nothing ſo much as the Scandal of *not daring to do their Duty.* Happy had it been both for us and our Governours, if we had always been poſſeſſed of ſuch a Set of Patriots; as would ſcorn to be over-awed, even by the Higheſt Authority, to diſpence with thoſe Laws which they are obliged to Execute! May our Benches of Juſtice be never deſtitute of thoſe, who will thus honourably maintain the Character my Text gives of them, *That they ſhall not be afraid of the face of Man.*

And thus much may ſuffice for my Firſt Propoſition; containing a Duty recommended in ſeveral diſtinct Branches, to all the Diſpencers of Publick Juſtice: *Ye ſhall not reſpect perſons in Judgment, but you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of Man.*

Before I proceed to my Second Propoſition, I crave leave to make a very neceſſary Digreſſion, in relation to ſuch Magiſtrates as act in a differing Station.

When

When the Apoſtle bids us flee *from all appearance of Evil*, he gives us a fair hint of the Danger we incur, by not putting a ſtop to the firſt beginnings of Iniquity; ſince few arrive at once at a high pitch of Wickedneſs, but are led on to it ſucceſſively by inſenſible degrees: And therefore if ſmall Offences were but ſeaſonably corrected, it would probably prevent the more groſs Enormities. If Swearing and Tipling and Sabbath-breaking were Suppreſſed, we ſhould find but few Guilty of Robbery or Murther: By being converſant in the former, Men grow up to the latter; and their Conſciences are hardned by habitual Immoralities, till they are ſeared and cauterized againſt the moſt flagitious Impieties. Were the Laws which are levelled againſt this lower Rank of Sinners, put conſtantly in Execution by thoſe with whom they are intruſted; would our Magiſtrates reſolve never to liſten with Paſſive Ears, to thoſe Blaſphemies and Execrations which they are Sworn to Puniſh; nor to countenance by their Example that Prophaneneſs and Irreligion, which they are conſtituted *revengers to Execute wrath upon*; Would

they ſuffer neither Favour, nor Intereſt, nor Fear, to ſcreen any Offenders from a vigorous Proſecution, according to the wholſome ſeverity which the Law preſcribes; the Stocks and the Whipping-Poſt would fright many from the Gibbet; a Maiden Aſſizes would no longer be a rarity, much Labour might be ſaved to the Superiour Magiſtrates; and thoſe Criminals might be brought into a very narrow compaſs, *to whoſe terrour and confuſion he bears not the Sword in vain.*

But to return, from whence I digreſſed; to the Conſideration of my *Second Propoſition*; in which we have a ſhort but moſt convincing Argument, which may powerfully enforce the practice of this Duty; *For the Judgment is Gods.*

There are Two ſtrong inducement which offer from theſe words, as irriſiſtible Motives to the performance of this Duty.

1*ſt.* Becauſe the *Judgment is Gods*; therefore are the Miniſters of Publick Juſtice, engaged to the moſt careful performance of their Duty, as Perſons that Act by His Authority and Commiſſion. 2*dly.* Be-

2*dly.* Becauſe the *Judgment is Gods*; therefore are the Miniſters of Publick Juſtice, engaged to the moſt careful Performance of their Duty, as being to give him an account of their behaviour in it.

1. Then, Becauſe the *Judgment is Gods*; therefore are the Miniſters of Publick Juſtice, engaged to the moſt careful Performance of their Duty, as Perſons that Act by his Authority and Commiſſion.

God is the Univerſal Judge of all the Earth, *By him Kings Reign, and Princes decree Juſtice*; all Judgment is derived originally from him, and communicated to the Magiſtrates as his Delegates and Subſtitutes: Now whoever is deputed to Act for another, in order to Diſcharge faithfully the Truſt repoſed in him, muſt take care not to exceed the Bounds of his Commiſſion; but as nearly as he can muſt do that in his own perſon, which he ſuppoſes his Employer (if preſent) would have done. But how exactly muſt he walk by the ſtricteſt Rules of Equity, that thus takes God for his Pattern, who is Juſtice in Per-

fection! How little will he be biaſſed by any partial conſideration; that conſtantly deſigns to write after his Copy, who has ſolemnly declared *He is no reſpecter of perſons!* How very diſintereſtedly muſt he needs proceed; that takes God for his Example who has no By-ends, and who ſeeks for no Addition to make him Happier than he is! How undauntedly and couragiouſly will he go on; that is his Repreſentative who is the Fountain of all Power, and is backed by an Authority that is uncontroulable! Yet thus it is with thoſe who are veſted with this high Office; They are God's Miniſters attending continually upon this thing; he gives them his own Name, *I have ſaid ye are Gods:* and King *Jehoſaphat* informs us to the very ſame purpoſe, when he ſays to the Judges, *Take heed what ye do; for ye judge not for man but for the Lord, who is alſo with you in the Judgment.* But

2. Becauſe the *Judgment is Gods*; therefore are the Miniſters of Publick Juſtice, engaged to the moſt careful Performance of their Duty; as being to give him an account of their behaviour in it.

There

There is a Tribunal of Juſtice erected above, at which all the Judges of the Earth muſt one day appear; the greateſt of them muſt come down from the Bench to the Bar, and undergo a Sentence there from which there lies no Appeal: And therefore it extreamly ſtands them all upon, to weigh well their Cenſures here in the *Ballance of the Sanctuary*, that they *may be juſtified hereafter, and clear when they are Judged.* Moſt unreaſonably then muſt he Act who ſhall dare to pervert Judgment, for the obliging of a Friend or the advancing of a Party; when he knows he muſt give an account of it in an Impartial Court of Equity; which will admit of no excuſe to palliate the Injuſtice, and where no Faction will be powerful enough to procure him a Diſcharge. No Madneſs can be equal to the Frenzy of that Man, who ſhall ſuffer himſelf to be corrupted by a Gift or a Preferment; when he is certain to be Tryed by ſo upright a Judge, as will not be Bribed to acquit him for the Treaſure of both *Indies*, and where the Countenance of the Greateſt can afford him no Support. Unaccountably ridiculous muſt his Proceedings be,

who for the Fear of undergoing ſome temporal inconveniencies, which by diſcharging his Duty with Conſcience and with Courage, might poſſibly ariſe from thoſe *who can only kill the Body*; ſhall expoſe himſelf inevitably to the Anger and Indignation, *of him who after he has deſtroyed the Body, can caſt both Soul and Body into Hell.* How much more Rational would it be for ſuch a One; ſo to manage his Affairs as to make God his Friend, tho' he ſhould forfeit thereby the affection of all others! To ſecure an everlaſting Intereſt in Him, tho' he ſhould Cancel thereby all his worldly expectations! And to aſſure himſelf that he has nothing to fear o'that ſide, tho' in order to it he ſhould confront all other Dangers that could threaten him! For notwithſtanding God vouchſafes to call them by his own Name, yet immediately he adds *that they ſhall all dye like men*; and we know, that *as it is appointed unto men once to dye*, So *after Death there comes the Judgment.* A Judgment of the moſt abſolute Equality, and Integrity! and carried through with the moſt ſtedfaſt and unalterable Reſolution! Where there will no notice be taken of Friend

or

or of Foe, of Rich or of Poor, of Mighty or of Impotent! But God will judge them as he commands them to judge others, and the Sentence ſhall be Eternal and Irreverſible.

And thus much may ſerve as to my Second Propoſition; containing a Short but moſt convincing Argument, which may powerfully enforce the Practice of this Duty; *For the Judgment is Gods.*

And now I ſhall no longer treſpaſs upon your Patience, or detain you from the weighty Affairs which call for your attendance, but inſtead of an Application, ſhall diſmiſs you to that Place, where you will ſee this Doctrine ſet in its beſt Light, enlivened by Action and illuſtrated by Experience. For I am very well ſatisfied, that upon this Subject, the Bench will as far Out-preach the Pulpit; as Practice makes a more lively impreſſion than Speculation, or Example is more effectually inſtructive than Precept.

Now to God the Father, Son, and Holy Ghoſt, be aſcribed all Honour, Power, Might, Majeſty, and Dominion, henceforth and for evermore, Amen.

FINIS.

A

SERMON

Preach'd on Thurſday *Sept. 7th.* 1704:

BEING THE

Thankſgiving-Day

FOR THE

Late Glorious VICTORY.

A SERMON.

PSALM. 20. 6, 7, and 8. Verſes.

6. *Now know I that the Lord ſaveth his Anointed; he will hear him from his Holy Heaven, with the ſaving Strength of his Right Hand.*
7. *Some truſt in Chariots, and ſome in Horſes: But we will remember the Name of the Lord our God.*
8. *They are brought down and fallen; but we are riſen and ſtand upright.*

THOSE more ordinary Providences which we experience every Day, through the Goodneſs and Indulgence of our Almighty Benefactor, are uſually diſregarded by reaſon of their Frequency, and make very little (if any) Impreſſion upon our Minds: If Bleſſings

ſings are beſtowed upon ſomething above the common Level, they perhaps affect us with an indifferent Warmth, and raiſe ſome imperfect Motions of Gratitude and Acknowledgment: But when we are Surprized with Mercies of the firſt Magnitude, and ſuch Inſtances of the Divine Favour, as we could ſcarce hope for or expect; we then feel our Souls influenced after an extraordinary manner, and by a charming, but irreſiſtible Violence, are forced to ſuch a Senſe of them, as is genuine and hearty; proportionable in ſome meaſure to the Bleſſings which occaſion it.

And certainly if ever any ſignal Mercy, could lay Claim to the largeſt Returns of Gratitude, the Providential Bleſſing which we have ſo lately experienced, may juſtly exact them at our Hands: A Bleſſing of ſo great and univerſal Importance, ſet off with Circumſtances ſo conſiderable, and likely to be attended with a Train of ſuch happy Conſequences, as abundantly entitle it to the higheſt Expreſſions of our moſt devout and hearty Acknowledgment.

However

However unaffected therefore we may formerly have been, with the more familiar Evidences of the Divine Goodneſs, which has watched inceſſantly over theſe ſinful Nations; however coldly and inſenſibly we may heretofore have carried it, under all thoſe paſt Mercies of a more elevated Nature, of which we have been the undeſerving Objects; yet we cannot ſure be ſo dull and ſtupid as not to welcome This Mercy with a moſt lively Gratitude, in which we and all *Europe* are ſo eminently concern'd: And while we take a full View of that Prodigious Succeſs, which God has lately vouchſafed to the Arms of her Majeſty, we cannot but break forth (with the Royal Pſalmiſt) into this devout and rapturous Acknowledgment: *Now know I that the Lord ſaveth his Anointed; he will hear her from his holy Heaven, with the ſaving Strength of his Right Hand: Some truſt in Chariots, and ſome in Horſes; but we will remember the Name of the Lord our God: They are brought down and fallen, but we are riſen, and ſtand upright.*

In my following Diſcourſe to you upon which words, I ſhall briefly inſiſt upon theſe Three Particulars.

Firſt,

Firſt, I ſhall conſider the convincing Proof which is now given to us by this Signal Bleſſing; That *God ſaveth his Anointed; and will hear her from his Holy Heaven, with the ſaving Strength of his Right Hand.*

Secondly, I ſhall enquire into the various Dependancies, which People have for Protection or Deliverance; while *ſome truſt in Chariots, and ſome in Horſes*, and *others remember the Name of the Lord their God.* And,

Thirdly, I ſhall lay before you the ſeveral Events, which are uſually the Conſequences of ſo differing a Conduct; that the *former* of theſe *are brought down and fallen*, but the *latter are riſen and ſtand upright.*

Firſt Then, I ſhall conſider the convincing Proof which is now given to us by this Signal Bleſſing; *That God ſaveth his Anointed, and will hear her from his Holy Heaven, with the ſaving Strength of his Right Hand.*

The wonderful Providence and moſt unparallel'd Victory, which gives juſt occaſion for the Solemnity of this Day, has

has been ſo univerſally remarkable and notorious, that I cannot think any here ſo void of Curioſity, as to be ignorant of its moſt conſiderable and material Circumſtances; and therefore to inſiſt upon a particular Account of it, would but waſte my Time and abuſe your Patience; but ſince there may perhaps be too many amongſt us, who in things of this nature are contented to take up with a ſuperficial Knowledge of the matter of Fact, without giving themſelves the uſeful trouble of obſerving it in the plain Characters of *God's own Right Hand*, or prying into the Depth of its important Conſequences. I ſhall therefore endeavour, for their better Information, to ſet this great National Bleſſing in its true Light, by employing their Thoughts upon the following Conſiderations.

Firſt, I ſhall enquire into thoſe viſible Marks which this Bleſſing carries along with it of God's Favour and Protection; by which we are convinced, that we owe our Succeſſes to the *ſaving Strength of his Right Hand.*

Secondly, I ſhall take a Proſpect of thoſe eminent Advantages, which in all Probability are likely to be the Conſequences of that amazing Mercy which we have ſo lately experienced. And,

Firſt, I ſhall enquire into thoſe viſible Marks which this Bleſſing carries along with it of God's Favour and Protection; by which we are convinced, that we owe our Succeſſes to the *ſaving Strength of his Right Hand.*

It is one evedent Character of the Providence of God, when we ſee Good raiſed out of Evil; when that which appears to us dangerous and deſtructive, becomes the means and Occaſion of our Happineſs and Advantage: And thus hath God been pleaſed to act in our late Bleſſing, and thereby to make us ſenſible that it was the Work of his Hand. Nothing was more juſtly apprehended by us; nothing gave us a more formidable Idea of our Affairs, than the long attempted Union of our Enemies Forces; and indeed, according to the Rules of Humane Policy, we could expect no other Effects of it, but ſuch as were fatal; and yet this

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was the very Method which God was pleaſed to make uſe of, to plain the way for ſo Glorious, ſo Remarkable a Victory: Without this, it had been difficult to engage them to a Battel, and Impoſſible to have given them ſo conſiderable a Defeat: But this inſpired themwith Courage to enter into the Liſts, and furniſhed them with Numbersto make their Loſs the greater. Thus God, who over-rules all Events as he pleaſes, made the Object of our Fears, become the Subject of our Triumphs; and cauſed all thoſe dreaded Accidents, which threatned us with Ruine, by his powerful Interpoſition, to work together for our Good. Again, It is another viſible Mark of God's good Providence, when in order to compaſs the great Ends it is accompliſhing, we ſee it (as the Prophet words it) *deſtroy the Wiſdom of the Wiſe, and bring to nothing the Underſtanding of the Prudent:* And according to this Method has he vouchſafed to proceed in the late wonderful Inſtance of his Goodneſs towards theſe Nations: For into what elſe can we reaſonably reſolve that unaccountable Stupidity of ſuch experienced Generals, in allowing our Forces

to get through ſo many Encumbrances, without taking any Advantage of their Diſorder and Fatigue! Their ſuffering the Vanity of a ridiculous Bravado, [*That the more of our Men were paſſed, the more there were to Kill of them*] to compound for an Advantage of ſo conſiderable a Nature, and for the Neglect of which, they paid afterwards ſo dearly! Had we been warmly attackt in the midſt of thoſe Difficulties, he only whoſe Arm put by the Blow, can tell what the Event of it might have proved. But God, who defeated the good Counſel of *Achitophel, to the intent that he might bring Evil upon Abſalom*, infatuated our Foes, and turned their Wiſdom into Fooliſhneſs, that he might *deliver thoſe appointed for the Sword to the Sword, and thoſe for Captivity to Captivity*. But farther, Another infallable Teſtimony of the Divine Providence, is, when the Event of our Actions is ſo far beyond our Expectations, that the Modeſty of our Hopes could hardly form it into a Wiſh; we muſt then own, that we are aſſiſted by ſome ſuperior Agent, who is able to bring to paſs what we ſcarcely could imagine. And after this manner alſo has God been

pleaſed

pleaſed to deal with us, in relation to the great Mercy which we are now comemmorating: Had we ſeen our Soldiers labouring through an incommodious Paſſage, marching in ſmall Parcels againſt a Multitude of Enemies, who were poſted advantagiouſly, and drawn up ready to receive them: What more cou'd we have hoped for, (if we durſt have hoped ſo much) than barely to have preſerved our endangered Forces, and faintly to have kept up the Reputation of our Arms? But to have them gain a Victory under all theſe Diſadvantages, and a Victory the moſt intire that has been known for many Ages! To ſee an Army of Foot ſurrender in a Body, and another of Horſe run headlong into the River! To take (againſt ſuch Odds) ſo vaſt a Number of Priſoners, as grew burthenſome and almoſt dangerous to the very Conquerours! This certainly muſt convince us, *That it was the Lord's doing*, becauſe *it is ſo marvellous in our Eyes*; and we may juſtly ſay on with the Royal Pſalmiſt, *This is the Day which the Lord has made, we will rejoice and be glad in it*: Not only be glad for the Succeſs that we have met with,

but chiefly for the ſtrong Credentials it brings with it, that it proceeds from the *ſaving Strength of God's Right Hand.* But in order to make yet a truer Eſtimate of this Bleſſing, let us

Secondly, Take a Proſpect of thoſe eminent Advantages, which in all Probability are likely to be the Conſequences of that Amazing Mercy which we have ſo lately Experienced.

The immediate Benefits ariſing from this Victory, are indeed of a very Great and Eminent Nature; but the Influence which it muſt have upon the Affairs of all *Europe*, will make the Conſequences of it appear much more conſiderable: And tho' the Pulpit (I confeſs) is but an ill place for Politicks, yet I hope this Occaſion, which deſerves to be weighed throughly, may authorize or excuſe the few following Obſervations. By This, the Imperial Majeſty is ſupported in its Grandure, and reſcued from the apparent Danger of being inſulted by its Vaſſal: This Buoys up the the Spirit of *Portugal* and *Savoy*, and Strengthens the Hearts and Hands of our Confederates there: By This, our Grand Adverſary's diſaffected

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injur'd Subjects, who are eating like a Gangrene through the Heart of his Dominions, are encouraged to proceed in their Vigorous Resolutions, and patiently to expect that Assistance which they hope for: By This, our Neighbours of *Holland*, who are our Bulwarks to the Continent, are secured against the Irruptions of their Inveterate Enemy; who will find he has enough to do to stand upon the Defensive, without looking so far abroad for any new Acquisitions: This will make our Enemies drop their Weapons out of their Hands, and spread a Panick Terror throughout all their Armies; forcing them to cry out with *Pharaoh* and his Followers, *Let us flee from the Face of* Israel, *for the Lord fighteth for them against the* Egyptians. By This, we of this Kingdom, who had so great a share in the Victory, both by the Happy Conduct of our Illustrious General, and the Inimitable Bravery of our Officers and Soldiers, shall spread our Honour and Reputation over all the Habitable World, and be Courted for Friends, and Dreaded for Enemies: In a word, By This, we have made a Step towards a Universal Peace,

the End of all Wars, that agree with Juſtice and Religion; which can never be obtained with Honour or with Safety, but by thus Humbling the Pride of our Ambitious Adverſary. And O! that we could ſee it have the happy Effect of making us in the mean time, be at *Peace with one another!* That all who are common Sharers in this ineſtimable Benefit, would lovingly Unite both their Voices and Affections, *to make one Sound to be heard in praiſing the Lord, and ſaying, For he is good, for his Mercy Endureth for ever!* And now, have we not reaſon from the Contemplation of theſe Benefits, which are likely to be the conſequences of this momentous Bleſſing, and from the Aſſurance which they muſt give to all unprejudiced Obſervours, of the Favour which God bears to that Cauſe we are engaged in, chearfully to join in the Pſalmiſt's Exclamation; *Now know I that the Lord ſaveth his Anointed; he will hear her from his Holy Heaven, with the ſaving Strength of his Right Hand?* And upon theſe Conſiderations to ground a Reſolution, never to have hereafter any Anxious Reliance upon bare Humane Means, or the Arm

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of Fleſh; but to *caſt our Care* always *upon our God*, becauſe *we are thus ſure he careth for us.* And this leads me to the

Second General Head of my Diſcourſe; in which I am to enquire into the various Dependancies which People have for Protection or Deliverance; while *ſome truſt in Chariots, and ſome in Horſes*, and others *remember the Name of the Lord their God.*

The Royal Pſalmiſt here plainly lays before us, the different Management of two ſeveral ſorts of People, when they are incompaſſed with any Difficulties or Dangers; the one of them depends upon himſelf and his Friends, muſters up his Forces, and engages all his Partiſans, without ever looking up to God for Succour, or imploring his Patronage or Aſſiſtance: the other, without neglecting a due Proviſion for his Safety, (which God both allows and requires at our Hands; has his chief Reliance however upon his God, and applies himſelf to him for Favour and Protection. The Proceeding of the former is either grounded upon a Want of Faith, or a Defect of Obedience; and the

the Conduct of the latter is beſt ſupported by being duly converſant in both thoſe Graces. I ſhall examine each of their Dependancies by it ſelf, that we may judge the better how they differ from one another. And

Firſt, *Some* there are *who put their Truſt in Chariots and in Horſes*, being unhappily miſled into this Error by a Want of Faith, or a Defect of Obedience; they either believe that God is not able to defend them, or if they do, are conſcious to themſelves that they have no Title to his Protection. Theſe have no true Notion of his boundleſs Wiſdom; and therefore will not truſt their Affairs to his Management, but think, *that in the Multitude of their Counſellors, they ſhall find Safety*; not conſidering, that tho' *there be never ſo many Devices in the Heart of a Man, yet the Counſel of the Lord that ſhall ſtand*: They form not to themſelves any juſt Idea of the infinite Power of the Almighty; and therefore they are unwilling to rely upon him, but put their *Truſt in their Chariots and their Horſes*; not reflecting *how vain a thing a Horſe is to ſave a Man, and that he ſhall*

ſhall not deliver any one by his great Strength; while the *Lord breaketh the Bow, and ſnappeth the Spear in ſunder, and burneth the Chariots in the Fire.* They have no clear Conception of the Divine Goodneſs, which may induce them to repoſe all their Concerns upon That; but are ſecure in the Affections of their Confederates and Accomplices, not conſidering that the moſt *intimate Companion may lift up the Heel againſt one*: whilſt *God* is a *Friend* that loves at all times, *and ſticks much cloſer than a Brother.* Their Apprehenſions of God's Truth, are but mean and imperfect; and therefore they depend not upon his gracious Promiſes, but truſt to the Fidelity of protecting Worldlings; not reflecting, that the *Children of Men are deceitful upon the Weights*, and their Aſſurances *lighter than Vanity it ſelf*; whereas the *Word of God is Yea and Amen*, of unalterable Certainty, and unqueſtionable Veracity. Thus is their Neglect of God generally owing to their Want of Faith; and becauſe they do not judge of him as he is, they omit to addreſs to him as they ought. Some again there are who may perhaps aſſent to the infinite Excellency

cellency of all God's Attributes; but whoſe Conſcience accuſes them of ſuch Remiſſneſs in their Duty, that they dare not look up to him for Succour or Aſſiſtance: They cannot think his Wiſdom will be exerted in their Favour, who never would be led by his Sacred Rules; they cannot hope that his Power ſhould engage in their behalf, who have preſumptuouſly lived in Rebellion againſt him; they cannot imagine that his Goodneſs ſhould be extented to them, who have *abuſed his Mercies*, and *turned them into Wantonneſs*; nor can they expect any Benefit from his Truth, which engages him to be the Puniſhers of ſuch impenitent Offenders: And therefore, tho' they know him to be qualified for their Protection, yet finding themſelves unqualified for his Favour; they look abroad in the World for other Security, and *ſome put their Truſt in Chariots, and ſome in Horſes*. But

Secondly, Others there are, who being duly converſant in theſe two great Duties of Faith and Obedience, are thereby induced in all their Troubles and

and Neceſſities, to *remember the Name of the Lord their God.*

Theſe *have heard with their Ears, and their Fathers have told them what great things God did in their Days, and in the old time before them*; and they queſtion not but they too ſhall have Experiences of them, and tranſmit them to the Generations which are yet to come. Their *Faith* is to them the *Subſtance of things hop'd for*, by which they anticipated the Enjoyment of their Wiſhes, as well as *the Evidence of things not ſeen*; by which they have an Aſſurance beyond the Teſtimony of their Senſes. This gives them ſo full and diſtinct an Apprehenſion of the Infinite Excellencies of the Divine Nature, as will ſuffer nothing elſe to ſtand in Competition with it, either in regard to their Confidence or Eſteem. They know *that God is a Refuge always nigh, a very preſent Help in time of Trouble*; and if they can prevail to engage *him on their ſide, they need not fear what Man can do unto them*; and therefore their Care is not to look elſewhere for Protection, but only to make ſure of recommending themſelves to His, by executing ſo duly his Holy Will, as may intitle them to a juſt ſhare of his

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Favour and Allowance, and enable them to profeſs, by a moſt happy Experience, That it is a much ſurer and more conſtant Defence, to *remember the Name of the Lord our God*, than *to put our Truſt in Chariots or in Horſes*; that *it is far better to truſt in the Lord, than to put any Confidence in the mightieſt of Princes.* And this brings me to the Conſideration of my

Third General Head; namely to lay before you the ſeveral Events which are the uſual Conſequences of ſo differing a Conduct; that the *former of theſe are brought down, and fallen*, but the *latter are riſen, and ſtand upright.*

God, who declares that he *he is a jealous God*, will not patiently ſubmit his Honour to be proſtituted, either by the conſtant Succeſs of ſuch as diſown his Authority, or the ruine of thoſe who rely upon his Aſſiſtance: neither the *Wiſdom* of *Achitophel* ſhall avail *Abſalom*, nor the *Strength* of *Goliah* ſecure the *Philiſtines*, whilſt their Dependance is only upon ſuch Human Means; but a *young Daniel* ſhall confound the *Elders*, and a *tender David* rout the Armies of the *Uncircumciſed*, whilſt

whilſt they act in the *Councel* and in the *Power* of their *God.* The *Strength* of *Egypt* ſhall be but *as a Reed, which pierces the Hand of him that leans upon it*; ſo far ſhall it be from *giving the Support expected*, that it ſhall only *wound*, inſtead of *helping*; whilſt *God ordains Strength out of the Mouths of Babes and Sucklings, to quell the Enemy and the Avenger.* The proud *Pharaohs* of the Earth may be ſo far lifted up, upon the Conſideration of their Grandeur and their Power, as to ask Blaſphemouſly, *Who is the Lord, that he ſhould deliver* Iſrael *out of our Hands?* But *the Lord will bring his own from the midſt of them, with a mighty Hand, and with an outſtretched Arm*, and make their overweaning *Conceit* of their own *Strength*, become the *Occaſion* of their *utter Deſtruction.* What Force ſhall be able to ſtand before him, who can Arm the very Duſt of the Earth in this Quarel? Who can pour upon his Foes *Storms and Tempeſts, Snares and Brimſtone*, and can turn *their Swords into their own Bowels?* What ſeeming *Weakneſs* can *diſmay his Dependants*, who is able to *ſave by few, as well as by many?* Who can *ſtop the Mouths of the moſt ravenous Creatures*,

Creatures, and *curb the Violence of the moſt devouring Element? The Sinners may intend Evil againſt the Juſt, and imagine ſuch a wicked Device againſt them, as they ſhall not be able to perform*; but *God ſhall cauſe them to turn their Backs, the Strings of his Bow ſhall he make ready againſt the Face of them*; for *he will be exalted in his own Strength, whilſt the Righteous ſing and praiſe his Power.* Gods ſeems to enter ſolemnly into the Liſts againſt ſuch as think themſelves able to ſubſiſt without him; *I am againſt thee*, (ſays he) *O thou moſt Proud:* And how unequal a Match is poor Duſt and Aſhes for the Almighty Majeſty of Heaven and Earth! But ſuch as flee unto him for Succour in Diſtreſs, them he girds with Strength unto the Battel; and in vain ſhall any pretend to make Head againſt them, who are ſupported by the Aſſiſtance of ſo powerful an Auxilary. The Truſt which ſome *put in their Chariots and their Horſes*, ſhall be ſo far from bettering or exalting them higher, that it *ſhall bring them down and occaſion their falling*; whilſt the *remembring the Name of the Lord their God*, ſhall not only be ſufficient to raiſe up others, but

but to eſtabliſh them when riſen, and *to make them ſtand upright.*

Having thus gone over the Three General Heads, which I propoſed as the Subjects of my preſent Diſcourſe, I ſhall now beg Leave, by way of Application, to draw ſome Inferences from the whole, and ſo I ſhall conclude. And

Firſt, From the convincing Proof which the preſent Inſtance affords us of *God's extending Salvation to his Anointed*: Let us learn Gratitude to God, the great Author of this Bleſſing, and Thankfulneſs to our Queen and the other Inſtruments of conveying it.

God, who *is the giver of all good Gifts*, expects that ſome Return ſhould be made by his Creatures, proportionable to the Mercies which he vouchſafes to impart to them; for a *thankful Heart* is his moſt *acceptable Sacrifice*, and that which he prefers *before whole Burnt-offerings*: *Offer to God*, (ſays the Royal Pſalmiſt, who was the greateſt Example of wonderful Deliverances, and of the moſt devout Acknowledgment of them) *offer* (ſays he) *to God the Sacrifice of Righteouſneſs, and*

put your Truſt in the Lord. This is the only Recompence which he requires at our hands, *for all that he has done unto us according to his Mercies, and according to the Multitude of his loving Kindneſſes*; namely, to do thoſe things which are well-pleaſing in his Sight, and to fix our Dependance upon him alone: And certainly, if we conſider either the Vaſtneſs of the Benefit, or the Greatneſs of that Power which was exerted in our Favour, we cannot refuſe ſo juſt and eaſie a Compenſation, as Gratitude for the one, and Confidence in the other. But though our devout Thankfulneſs muſt thus begin with our God, yet muſt it not terminate there, but devolve upon his Vice-Gerent, who beſides the wiſe management of her Adminiſtration, by which ſhe gives Life and Motion to the remoteſt Tranſactions, by her Expences Abroad out of her private Revenue, has eminently contributed to the obtaining of this Bleſſing; and by her Charity at Home to the pooreſt of God's Miniſters, has had a prevailing Efficacy for the procuring his Aſſiſtance. And we have Reaſon to hope, that God will continue *to hear his Anointed from*

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his Holy Heaven, ever with the ſaving Strength of his Right Hand; and that the Prayers of ſuch a Queen will be ſucceſsful, who makes the Law of God her Will, in reſpect of things Spiritual, and the Law of the Land in relation to things Temporal. And here I ſhould be unpardonable, if I ſhould diſmiſs this Topick, without making an Honourable Mention of that Great Man, who under God and our Gracious Sovereign, was the immediate Inſtrument of ſo wonderful a Victory; a Victory which will tranſmit the Name of *Churchill* to Poſterity, in the moſt Glorious Characters of Fame and Immortality; the Force of whoſe Merit, by an uncommon Happineſs, has rcconciled in himſelf what ſeldom meet in one Perſon, the Favour of his Prince, and the Affection of the People: Nor muſt his Fellow-Heroes be forgotten in our Annals, who glorioufly ſhared with him the Hazard and Toil, eſpecially thoſe Sons of Fame who lye now in the Bed of Honour, and who Dying for ſo Juſt a Cauſe, and in ſo Noble an Action, claim an equal Reputation with the Surviving Conquerors. But

Secondly, From the various Dependencies which People have, either for Assistance or Deliverance, we must learn to cast our whole Reliance upon God, and to qualify our selves duly for his Protection.

We cannot but accuse our selves of the gross Offences, either of Infidelity or Disobedience, if we pretend to betake our selves to any other Refuge but God, *the Rock of our Salvation.* Nor is it enough, that we can barely say, That we believe our God is able to protect us, that we throw our selves upon him for Succour and Defence; if we contradict our selves by too Anxious a Sollicitude; if we Murmur and Repine at every little Disappointment, and grow Pettish and Uneasie at every Cross Accident: This plainly shews, that we but *flatter with our Lips*, and *dissemble with God in our Double Hearts*, when we pretend to Repose our selves upon his Protection; for that would engage us to be Quiet and Sedate; to perform our Duty both Carefully and Cheerfully; and then with an humble and composed Resignation, to leave the Event to the Divine Disposal. But chiefly we must take care to regulate

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our Actions, as that we may be fit Objects of the Favour of our God, ſince ſuch Diſtinguiſhing Mercies are his Precious Jewels, and he will never be prevailed with to caſt them before Swine: For ſuch as are immerſed in Filth and Wickedneſs, to ſay they *rely upon God for his Aſſiſtance*, is, to *think, that he is altogether ſuch a one as themſelves*; it is to miſtake Impudence for a modeſt Confidence; and to run into a Preſumption that is dangerous and provoking: Every Man muſt make himſelf *Subjectum Capax*, muſt be in a due Frame and Diſpoſition of Mind, before he can be qualified for that Reception of Great Bleſſings, or hope juſtly for Advantages, ſo far above the common Level. But

Thirdly, and *Laſtly*, From the ſeveral Events which are the uſual Conſequences of ſo differing a Conduct, we ſhould learn to magnifie God's Juſtice and his Mercy, in the equitable Diſtributions of his Judgments and his Bleſſings.

How ſignally does the Divine Juſtice diſplay its Vengeance, in bringing down the Pride of thoſe Haughty Pretenders,

Pretenders, who think that nothing is able to ſtand againſt them! and how wonderful does he ſet forth the *Riches of his Mercy*, in vindicating the Cauſe of his Humble Supplicants, who fix their entire Dependance upon him! However then, for Cauſes beſt known to himſelf, he may for ſome time defer theſe Evidences, both of his Juſtice and his Mercy; yet we have reaſon to conclude by our late happy Experience, that he will not continue to do ſo always: He ſometimes indeed ſuffers the *proud Boaſter to exalt himſelf*; but then *he ſets him in ſlippery Places*, that ſo his *Fall* may be the *greater*; he ſometimes leaves his *Servant in Diſtreſs*, and *Plunged in the deep Mire were no Ground is*; but it is, *that he may afterwards raiſe him up from the Dunghil*, and *Seat him amongſt the Princes of his People*. Let us then, who have ſeen ſuch remarkable Inſtances, both of his Juſtice and Mercy; the former, in the Dreadful Confuſion of thoſe who not only truſted in Human Means, but in the vileſt Methods of Cruelty and Barbarity; the latter, in the Glorious Succeſs and Victory of ſuch as built their Hopes upon a ſure Foundation,

tion, the favourable Aſſiſtance and Protection of their God: Let us (I ſay) contentedly expect *that time*, when *God, who puts down the Mighty from his Seat*, and *loves to exalt the Humble and Meek*, ſhall think fit to avenge himſelf upon the Author and Contriver, as he has done upon the Inſtruments of Violence and oppreſſion: When he, who ſo *truſts in his Chariots and Horſes*, ſhall in Conſequence of that be *brought down and fallen*, whilſt *we* who are obliged by ſuch repeated Bleſſings, to *remember the Name of the Lord our God*, ſhall find the happy Event of ſuch Proceedings to be this, that *we ſhall be riſen and ſtand Upright.*

Now to God the Father, Son, and Holy Ghoſt, be aſcribed all Honour, Power, Might, Majeſty, and Dominion, henceforth and for evermore, Amen.

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